MEDIÆVAL HISTORY

PART TWO

OUTLINES OF UNIVERSAL HISTORY

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MEDIÆVAL HISTORY

PART II

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AND FOR PRIVATE READING

BY

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PART II.

MEDIÆVAL HISTORY.

INTRODUCTION.

Character of the Middle Ages. — The middle ages include the long interval between the first general irruption of the Teutonic nations towards the close of the fourth century, to the middle of the fifteenth century, when the modern era, with a distinctive character of its own, began. Two striking features are observed in the mediæval era. First, there was a mingling of the conquering Germanic nations with the peoples previously making up the Roman Empire, and a consequent effect produced upon both. The Teutonic tribes modified essentially the old society. On the other hand, there was a re-action of Roman civilization upon them. The conquered became the teachers and civilizers of the conquerors. Secondly, the Christian Church, which outlived the wreck of the empire, and was almost the sole remaining bond of social unity, not only educated the new nations, but regulated and guided them, to a large extent, in secular as well as religious affairs. Thus out of chaos, Christendom arose, a single homogeneous society of peoples. It was in the middle ages that the pontifical authority reached its full stature. The Holy See exercised the lofty function of arbiter among contending nations, and of leadership in great public movements, like the Crusades. Civil authority and ecclesiastical authority, emperors and popes, were engaged in a long conflict for predominance. Thus there are three elements which form the essential factors in Mediæval History, — the *Barbarian* element, the *Roman* element, with its law and civil polity, and with what was left of ancient arts and culture, and the *Christian*, or *Ecclesiastical*, element. As we approach the close of the mediæval era, a signal change occurs. The nations begin to acquire a more defined individuality; the superintendence of the church in civil affairs is more and more renounced or relinquished; there dawns a new era of invention and discovery, of culture and reform.

Period I.

FROM THE MIGRATIONS OF THE TEUTONIC TRIBES TO THE CARLOVINGIAN LINE OF FRANK RULERS.

(*A.D. 375-751.*)

CHAPTER I.

CAUSES OF THE FALL OF THE WESTERN EMPIRE: THE TEUTONIC CONFEDERACIES.

Gradual Overthrow of the Empire. — When we speak of the destruction of the Roman Empire by the barbarians, we must not imagine that it was sudden, as by an earthquake. It was gradual. Had the empire not been undermined from within, it would not have been overthrown from without. The Roman armies were recruited by bringing numerous barbarians into the ranks. At length whole tribes were suffered to form permanent settlements within the boundaries of the empire. A "king" with his entire tribe would engage to do military service in exchange for lands. More and more both the wealth and the weakness of Rome were exposed to the gaze of the Germanic nations. Their cupidity was aroused as their power increased. Meantime the barbarians were learning from their employers the art of war, and were gaining soldierly discipline. Their brave warriors rose to places of command. They made and unmade the rulers, and finally became rulers themselves. Another important circumstance is, that most of the Germanic tribes were converts to Christianity before they made their attacks and subverted the throne of the Cæsars. In fine, there was a long preparation for the great onset of the barbarian peoples in the fifth century.

Causes of the Fall of the Empire. — But the success of the barbarian invasions presupposes an internal decay in the empire. It was one symptom of a conscious decline, that the conquering spirit was chilled, and the policy was adopted of fixing the limits of the Roman dominion at the Rhine and the Danube. Rome now stood on the defensive. The great service of the imperial government, for which it was most valued, was to protect the frontiers. This partly accounts for the consternation of *Augustus*,

when, in the forests of Germany, the legions of *Varus* were destroyed (p. 172). The essential fact is, that Rome became unable to keep up the strength of its armies. *First*, there were lacking the men to fill up the legions. The civil wars had reduced the population in Italy and in other countries. The efforts of *Augustus* to encourage marriage by bounties proved of little avail. *Secondly*, the class of independent Italian yeomen, which had made up the bone and sinew of the Roman armies, passed away. Slavery supplanted free labor. *Thirdly*, in the third century terrible plagues swept over the empire. In 166 a frightful pestilence broke out, from which, according to *Niebuhr*, the ancient world never recovered. It was only the first in a series of like appalling visitations. *Fourthly*, the death of liberty carried after it a loss of the virtue, the virile energy, by which Rome had won her supremacy. *Fifthly*, the new imperial system, after *Diocletian*, effective as it was for maintaining an orderly administration, drained the resources of the people. The municipal government in each town was put into the hands of *curiales*, or the owners of a certain number of acres. They were made responsible for the taxes, which were levied in a gross amount upon the town. The *fiscus*, or financial administration of the empire, was so managed that the civil offices became an intolerable burden to those who held them. Yet it was a burden from which there was no escape. One result was, that, while slaves were often made *coloni*, — that is, tillers or tenants, sharing with the owner the profits of tillage, — and thus had their condition improved, many freeholders sank to the same grade, which was a kind of serfdom. When to the exhausting taxation by government, there were added the disposition of large proprietors to despoil the poorer class of landholders, and from time to time the predatory incursions of barbarians, the small supply of Roman legionaries is easily accounted for.

Three Races of Barbarians. — While the empire, as regards the power of self-defense, was sinking, the barbarians were not only profiting by the military skill and experience of the Romans, but were forming military *unions* among their several tribes. In the East, there was one civilized kingdom, *Persia*, the successor of the Parthian kingdom, but not powerful enough to be a rival, — certainly not in an aggressive contest. But northward and northeast of the Roman boundaries, there stretched "a vague and unexplored waste of barbarism," "a vast, dimly-known chaos of numberless barbarous tongues and savage races." A commotion among these numerous tribes, the uncounted multitudes spreading far into the plain of Central Asia, had begun as early as the days of Julius Cæsar. They were made up of three races, — the *Teutons*, or *Germanic* peoples; eastward of them, the *Slavonians;*

and, farther beyond, the Asiatic *Scythians*. The Slavonians, an Aryan branch, like the Teutons, had their abodes in the space between Germany and the Volga. They were a pastoral and an agricultural race, of whose religion little is known. Their incursions and settlements belong to the sixth and seventh centuries, and to the history of the Eastern Empire.

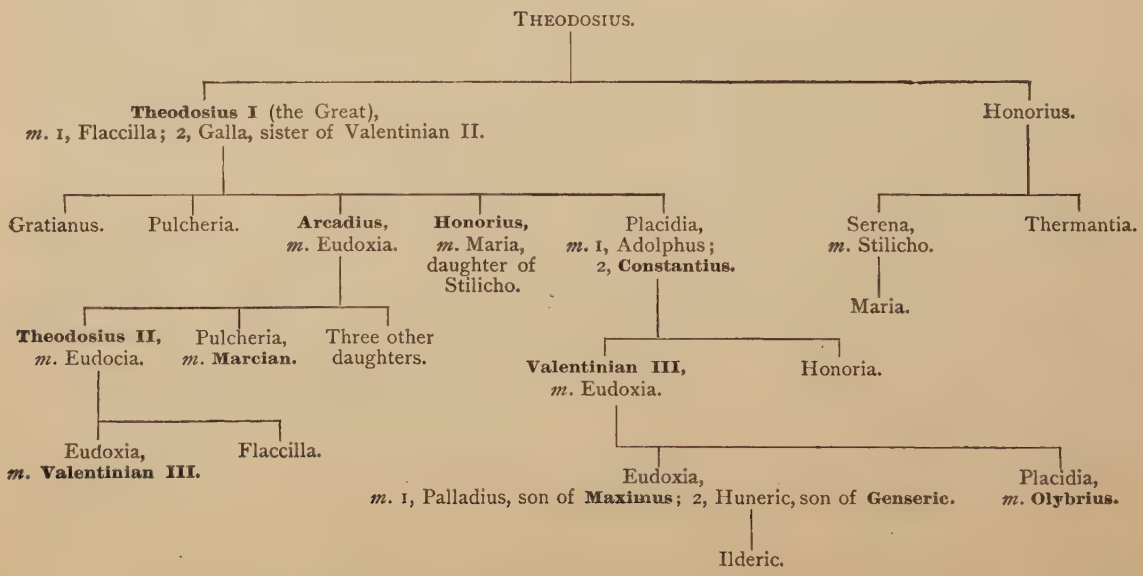
Teutonic Confederacies. — Of the confederacies of German tribes, the *Goths* are first to be mentioned. In the third century they had spread over the immense territory between the Baltic and the Black seas. They were divided into the West Goths (*Visigoths*) and East Goths (*Ostrogoths*). Their force was augmented by the junction of kindred tribes. To the east of them, towards the Don, was a tribe of mixed race, the *Alani*. In the third century the Goths had made their terrible inroads into *Mœsia* and *Thrace*, and the brave emperor *Decius* had perished in the combat with them. They had pushed their marauding excursions as far as the coasts of Greece and Ionia. In the middle of the fourth century they were united, with their allied tribes, under the sovereignty of the East Gothic chieftain, *Hermanric*. A second league of Germanic peoples was the *Alemanni*, which included the formidable tribes called by Cæsar the *Suevi*, and who, after various incursions, had established themselves on the Upper Rhine, in what is now Baden, Würtemberg, and north-east in Switzerland, and in the region southward to the summits of the Alps. Their invasion of Italy in 255, when they poured through the passes of the Rhetian Alps, and penetrated as far as *Ravenna*, was repelled by *Aurelian*, afterwards emperor. A third confederacy was that of the *Franks* (or Freemen) on the Lower Rhine and the Weser. In North Germany, between the Elbe and the Rhine, were the *Saxons*. The *Burgundians*, between the Saxons and the Alemanni, made their way to the same river near *Worms*. East of the Franks and Saxons, were the valiant *Lombards*, who made their way southwards to the center of Europe, and finally to the Danube. The *Frisians* were situated on the shore of the North Sea and in the adjacent islands. North of the Saxons were the *Danes* and other peoples of *Scandinavia*, — Teutons all, but a separate branch of the Teutonic household. To bold and warlike tribes, now banded together, such as were the Franks and the Alemanni, the Rhine, with its line of Roman cities and fortresses, could form no permanent barrier. When they crossed it, they might be driven back; but this was only to renew their expeditions at the first favorable moment. The prey which they saw near by, and of which they dreamed in the distance, was too enticing. No more could the Danube fence off the thronging nations; all of whom had heard, and some of whom had beheld, the wealth and luxury of the civilized lands.

Beginning at the *Euxine*, and moving westward along the line of the *Danube* and the *Rhine*, we find, at the end of the fourth century, that the six most prominent names of *Teutonic* tribes are the *Goths*, *Vandals*, *Burgundians*, *Franks*, *Saxons*, and *Lombards*. Over the vast plains to the south and west of the Caspian are spread the *Huns*, who belong to one branch of the Scythian or Turanian group of nations.

Habits of the Germans. — We have notices of the Germans from *Julius Cæsar*, the most full description of them in the *Germania* of *Tacitus*. They were tall and robust, and seemed to the Romans, who were of smaller stature, as giants. Tacitus speaks of their "fiercely blue eyes." They lived in huts made of wood, and containing the cattle as well as the family. They tilled the soil, but their favorite employments were war and the chase. Capable of cruelty, they were still of a kindly temper, and fond of feasts and social gatherings, where they were apt to indulge in excessive drinking and in gambling. They were brave, and not without a delicate sense of honor. Family ties were sacred. The women were chaste, and were companions of their husbands, although subject to them. Most of the people were *freemen*, who were land-owners, and carried arms The nobles were those of higher birth, but with no special privileges The freemen owned *serfs*, who were bound to the soil, and *slaves* who were generally prisoners taken in war. There was an intermediate class, the *liti*, who held land of a superior. Many freemen lived apart, but many were gathered in villages. The land about a village was originally held in common. Each village had a chief, and each collection of villages, or *hundred*, a *count*, or chief of high rank; and there was a "king," or head of the tribe. All these chieftains were elected by the freemen at assemblies periodically held. When the duke or general was chosen, he was raised on a shield on the shoulders of the men. The judges in the trial of causes sat, with assessors or jurymen around them, in the open air. But private injuries were avenged by the individual or by his family. One marked characteristic of the Germans was the habit of devoting themselves to the service of a military leader. They paid to him personal allegiance, and followed him in war. The Germans were, above all, distinguished by a strong sense of personal independence. If their mode of living resembled outwardly that of other savage races, yet in their free political life, and in the noble promise of their language even in its rudiments, the comparison does not hold. In their faithfulness, courage, and personal purity, they are emphatically contrasted with the generality of barbarous peoples.

Religion of the Germans. — We know more of the Scandinavian religion through the *Eddas*, the Iliad of the Northmen, than of the religion of the Germans; but the two religions were closely allied. Among the chief gods worshiped by the Germans were *Woden*, called "Odin" in the North, the highest divinity, the god of the air and of the sky, the giver of fruits and delighting in battle; *Donar* (Thor), the god of thunder and of the weather, armed with a hammer or thunderbolt; *Thiu* (Tyr), a god of war, answering to Mars; *Fro* (Freyr), god of love; and *Frauwa* (Freya), his sister. Particular days were set apart for their worship. Their names appear in the names of the days of the week, — Tuesday, Wednesday, Thursday, and Friday. Sunday is the day of the sun, and Monday the day of the moon. Saturday alone is a name of Latin origin. Among the minor beings in the German mythology were fairies, elves, giants, and dwarfs. There were festivals to the gods. Their images were preserved in groves. Lofty trees were held sacred to divinities. The oak and the red ash were consecrated to *Donar*. Sacrifices, and among them human sacrifices, were offered to the gods. Their will was ascertained by means of the lot, the neighing of wild horses, and the flight of birds. Priests were not without influence, but were not a professional class, and were never dominant. Valiant warriors at death were admitted into Walhalla (the *hall of the slain*), where they sat at banquet with the gods.

THE THEODOSIAN IMPERIAL HOUSE.



[From Rawlinson's *Manual of Ancient History*.]

CHAPTER II.

THE TEUTONIC MIGRATIONS AND KINGDOMS.

The Goths: Theodosius I. — Towards the close of the fourth century, when *Valens* (364–378) was reigning in the East, the *Huns* moved from their settlements north of the Caspian, defeated the *Alans*, a powerful nation, and, compelling them to enter their service, invaded the empire of the *Ostrogoths*, then ruled by *Hermanric*. The Huns belonged to one branch of the Scythian race. They had migrated in vast numbers from Central Asia. Repulsive in form and visage, with short, thick bodies, and small, fierce eyes, living mostly on horseback or in their wagons, these terrible warriors, with their slings and bone-pointed arrows, struck terror into the nations whom they approached. The Gothic Empire fell. The Ostrogoths submitted, and Hermanric died, it is thought by his own hand. The *Visigoths* crowded down to the Danube, and implored Valens to give them an asylum upon Roman territory. They had previously been converted to Christianity, mainly by the labors of *Ulphilas*, who had framed for them an alphabet, and translated nearly the whole Bible into their tongue. Fragments of this *Mœso-Gothic* version are the oldest written monument in the Teutonic languages. Christianity was taught to them by Ulphilas in the Arian type; and this circumstance was very important, since it was the occasion of the spread of *Arianism* among many other Teutonic peoples. Valens granted their request to cross the Danube, and, under *Fritigern* and *Alavivus*, to settle in Mœsia (370). By the connivance of the officers of Valens, they were allowed to retain their arms. The avarice of corrupt imperial governors provoked them to revolt; and, in the battle of *Adrianople*, Valens was defeated. The house into which the wounded emperor was carried was set on fire, and he perished. *Gratian*, who, since the death of Valentinian I. (375), had been the ruler of the West, summoned the valiant *Theodosius* from his estate in Spain, to which he had been banished, to sustain the tottering empire. Gratian made him regent in the East. His father had cleared Britain of the Picts and Scots, and restored it to the empire. Under him the son had learned to be a soldier. He had been driven into retirement by court intrigues. He now accomplished, as well as it could be done, the mighty task laid upon him. He checked the progress of the Goths, divided them, incorporated some of them in the army, and dispersed the rest in Thrace, Mœsia, and Asia Minor (382). Four years later forty thousand Ostrogoths were received into the imperial service. Once Rome had conquered the barbarians, and planted its colonies among them; now, after they had proved their power, and gained

boldness by victory, it received them within its own borders. The indolence and vice of *Gratian* produced a revolution in the West. *Maximus* was proclaimed imperator by the legions of Britain, and Gratian was put to death by his cavalry (383). After sanguinary conflicts, *Theodosius* obtained, also, supreme power in the West. He gave to orthodoxy, in the strife with Arianism, the supremacy in the East; and, under his auspices, the *General Council of Constantinople* re-affirmed the Nicene doctrine of the Trinity (381). In the ancient church he had a glory second only to that of Constantine. With the exception of his harsh and inquisitorial laws for the forcible suppression of Arianism and paganism, his legislation was generally wise and beneficent.

Arcadius: Honorius. — Theodosius left the government of the East to his son *Arcadius*, then eighteen years of age, and that of the West to a younger son, *Honorius*. The empire of the East continued ten hundred and fifty-eight years after this division; that of the West, only eighty-one years. The Eastern Empire was defended by the barriers of the Danube and the Balkan mountains, by the strength of Constantinople, together with the care taken to protect it, and by the general tendency of the barbarian invasions westward. Rome, in the course of a half-century, was the object of four terrible attacks, — that of *Alaric* and the Visigoths; of *Radagaisus* with the Suevi, Vandals, and Alans; of *Genseric* with the Vandals; of *Attila* with the Huns.

Alaric in Italy. — The Visigoths made *Alaric* — the head of their most illustrious family, the Balti — their leader. *Honorius* was controlled by the influence of *Stilicho*, a brave soldier, by birth a Vandal; *Arcadius* was ruled by a Goth, *Rufinus*, a cunning and faithless diplomatist. Alaric and his followers were enraged at the withholding of the pay which was due to them yearly from *Arcadius*. *Rufinus*, in order to keep up his sway, and out of hostility to *Stilicho*, arranged that they should invade *Eastern Illyricum*, a province on which each of the emperors had claims, and which he feared that Stilicho would seize. They ravaged Thrace and Macedonia, passed through the undefended strait of Thermopylæ, spared Athens, but devastated the rest of Greece. The only protector of the empire now was *Stilicho*, to whom Theodosius had committed the care of his two sons, and whose power was exercised in the West. He caused the perfidious *Rufinus* to be put to death by *Gainas*, one of the Gothic allies of Arcadius. The place of the minister was taken by *Eutropius*, an Armenian who had been a slave. *Stilicho* fought the Goths in two campaigns, but, perhaps from policy, suffered them to escape by the Strait of *Naupactus* (*Lepanto*). To prevent further ravages, Arcadius had no alternative but to appoint *Alaric* master-general or duke of Illyricum. This obliged *Stilicho* to retire. Raised upon

the shield, and thus made king by his followers, Alaric led them to the conquest of Italy. *Honorius* fled for refuge from Milan to the impregnable fortress of *Ravenna*. Stilicho came to his relief, and defeated the Visigoths at *Pollentia* (403). But Honorius copied the example of Arcadius, made Alaric a general, and gave him the commission to conquer Illyricum for the Western Empire. After his defeat, he was moving against Rome with his cavalry, when his retreat was purchased by a pension. It was when Honorius was celebrating his triumph at Rome that a monk named *Telemachus* leaped into the arena to separate the gladiators. He was stoned to death by the spectators, but the result of his self-devotion was an edict putting a final stop to the gladiatorial shows. The emperor now fixed his residence, which had been at Milan, at *Ravenna*, a city that was covered on the land side by a wide and impassable morass, over which was an artificial causeway, easily destroyed in case it could not be defended. It had served him as an asylum during the invasion of Alaric.

Radagaisus. — The empire was not long left in peace. *Alaric* was a Christian, and partially civilized. *Radagaisus* was a Goth, but a heathen and a barbarian. The *Suevi* under his command, took their course southward from the neighborhood of the Baltic, and, drawing after them the *Burgundians*, *Vandals*, and *Alans*, — tribes which began to be alarmed by the hordes of *Huns* that were gathering behind them, — advanced to the pillage of the empire. Leaving the bulk of their companions on the borders of the Rhine, two hundred thousand of them crossed the Alps, and made their way as far as *Florence*. *Stilicho* once more saved Rome and the empire by forcing them back into the Apennines, where most of them perished from famine. *Radagaisus* surrendered, and was beheaded. The news of this disaster moved the host which had been left behind, joined by the remainder of the army of Radagaisus, to make an attack upon *Gaul*. Despite the resistance of the Ripuarian Franks, to whom Rome had committed the defense of the Rhine, they crossed that river on the last day of the year 406. For two years Gaul was a prey to their ravages, until the Suevi, the Alans, and the Vandals, sought for fresh booty on the south of the Pyrenees (409). In Gaul they "destroyed the cities, ravaged the fields, and drove before them in a promiscuous crowd, the bishop, the senator, and the virgin, laden with the spoils of their houses and altars." Brief as was this period of devastation, it marks the severance of *Gaul* from the empire.

Alaric again in Italy. — *Stilicho* had kept up friendly relations with *Alaric*, and had retained in Italy thirty thousand barbarians in the pay of the empire. The brave general became an object of suspicion to *Honorius*, who caused him to be assassinated, and the wives and children of the barbarian troops to be massacred.

The men fled to *Alaric*. He came back with them to avenge them. He appeared under the walls of Rome. "It was more than six hundred years since a foreign enemy had been there, and Hannibal had advanced so far, only to retreat." When the envoys of the Senate represented to Alaric how numerous was the population, he answered, "The thicker the hay, the easier it is mowed." But he consented to accept an enormous ransom, and retired to winter quarters in Tuscany. The court at Ravenna refused to assign lands to the Visigoths for a permanent settlement in Northern Italy. Alaric demanded the post of master-general of the Western armies. Once more he advanced to Rome, seized the "Port" of *Ostia*, and compelled the Senate to appoint *Attalus*, the prefect of the city, emperor. He besieged *Ravenna* without effect, quarreled with Attalus, and deposed him, and for the third time marched upon Rome. Slaves within the city opened the Salarian gate to their countrymen, and on the 24th of August, 410, the sack of the city began. To add to the horrors of the scene, a terrific thunder-storm was raging. For three days Rome was given up to pillage. Only the Christian temples were respected, which were crowded by those who sought within them an asylum. Rome had been the center of Paganism. The scattering and destruction of its patrician families was the ruin of the old religion. Alaric did not long survive his victory. He died at *Consentia* in *Bruttium*. He was buried under the little river *Basentius*, which was turned out of its course while the sepulcher was constructing, and then restored to its former channel. The slaves employed in the work were put to death, that the place of his burial might remain a secret (410).

Athaulf: Wallia. — *Athaulf* (called Adolphus), the brother and successor of Alaric, was an admirer of the empire. He enlisted in the service of *Honorius*, and married his sister, *Placidia*, who was in the hands of the Goths, either as a captive or as a hostage. He put down usurpers in the south of Gaul who had set themselves up as emperors, and entered *Spain*, in order to drive out the barbarians from that country. But he was assassinated (415). His successor, *Wallia*, carried forward his plans, in the name of Honorius, against the Alans, the Suevi, and the Vandals. He partly exterminated the Alans, chased the Suevi into the mountains on the north-west, and the Vandals into the district called after them, *Andalusia*.

Three Barbarian Kingdoms. — The kingdom of the *Suevi* thus established (419), under the kings reigning from 438 to 455 conquered *Lusitania*, and would have subdued all Spain had they not been checked by the *Visigoths*. As a reward for their services, the latter received from Honorius, *Aquitaine* in Gaul, as far as the Loire and the Rhone, with *Toulouse* for their capital.

They conquered the *Suevi* in 456, and in 585 subjugated them; in 507 the Franks had driven them out of Gaul. Early in the fifth century the *Burgundian kingdom* grew up in South-eastern Gaul. At the end of that century the Rhone was a Burgundian river. *Lyons* and *Vienne* were Burgundian cities. Thus in the first twenty years of the fifth century there arose *three* barbarian kingdoms. Of these, that of the *Suevi* soon vanished (585), being absorbed by the Visigoths; that of the *Burgundians* continued until 534; while that of the *Visigoths* in Spain lasted until the conquest by the Arabs in 711.

Conquest of Africa by the Vandals. — *Honorius* died in 423. He had shown himself a zealous defender of the Church against heresy, and was the author of edicts for the suppression of heathenism, and for the destruction of heathen temples and idols. But he had proved himself inefficient in the defense of the empire. His nephew *Valentinian III.*, the son of *Placidia* and of the general *Constantius*, whom she had married in 417, succeeded him; but he was only six years old, and for twenty-five years the government was carried on in his name by his unworthy mother. She had two able generals, *Aëtius* and *Boniface*, whose discord was fatal in its effects. At the same time in the East, the government was managed by *Pulcheria* for her brother, *Theodosius II.*, who had succeeded *Arcadius* in 408. *Aëtius*, who was a Hun, by insidious arts persuaded Placidia to recall *Boniface*, who was governor of Africa, at the same time that he advised Boniface to disobey the order which he represented as a sentence of death. Boniface sent to *Gonderic*, king of the Vandals in Spain, — who, after the retreat of the Visigoths, were strong in that country, — an offer of an alliance. *Genseric*, the Vandal leader, the brother and successor of *Gonderic*, landed in Africa in 429 with fifty thousand men. Too late the treachery of Aëtius was explained to Boniface. Genseric, with his allies, tribes of nomad Moors, defeated him in a bloody battle, and besieged *Hippo* for fourteen months. *Augustine*, the bishop of Hippo, animated the courage of its defenders until his death in 430, in the seventy-sixth year of his age. Boniface was again defeated, and Hippo was taken. The Vandals pushed on their conquest, but eight years passed before *Carthage* was reduced (439). *Valentinian* had recognized by treaty the kingdom of the Vandals. *Genseric* was characterized by genius and energy as well as by cruelty and avarice. He built up a navy, and made himself master of Sicily, Corsica, Sardinia, and the Balearic Isles. He was able to defy Constantinople, on account of his control of the Mediterranean. At the same time he entered into relations with the barbarians in the north, in order that *Aëtius*, who endeavored to bring in some degree of order and obedience in the empire, might be checked and restrained on all sides. The

THE NEW NATIONS

AFTER THE

GREAT MIGRATIONS

ABOUT A. D. 500.

FINNISH TRIBES
Novgorod
Volga (Rha) R.
ESTHES
SLAVONIAN TRIBES
SLOVENIANS
Kiev
Danapris Dnieper R.
Tanais (Don)
Dnieper R.
Dug R.
HUNIC TRIBES
CUTTURIGURI
UTTURIGURI
ANTES
GEPIDES
GOTHS
ALANI
Belgrade
Danube R.
Tomi
DACIA
Novae
BLACK SEA
LASICA
Pantalia
Sardica
THRACE
Sirmi
Constantinople
Chalcedon
Sinope
Trapezus
ILLYRICUM
Adrianople
EAST ROMAN EMPIRE
PONTUS
Thessalonica
Amida
Tigris R.
Smyrna
ASIA
Athens
Ephesus
Laodicea
Miletus
Tarsus
Antiochia
MESOPOTAMIA
Euphrates R.
Palmyra
CYPRUS
CRETA
Damascus
Ptolemais
Jerusalem
SARACENS
Alexandria
Cyren.
LIBYA
EGYPT
Arsinoe

Vandals were Arians, and made full use of the difference in faith as a motive for plundering and maltreating the orthodox Christians in Africa, whom their arms had subdued.

Attila: Chalons. — The enemy whom *Genseric* invoked to make a diversion in his favor against the combined rulers of the East and of the West, was *Attila*. For a half-century the *Huns* had halted, in their migration, in the center of Europe, and held under their sway the Ostrogoths, the Gepids, the Marcomanni, and other tribes. The empire of Attila extended from the Baltic to the north of the Danube, and as far east as the Volga. His name inspired terror wherever it was heard. He was styled "the scourge of God." The "sword of Mars" — the point of an ancient sword which, it was said, was discovered by supernatural means, and was presented to him — was deemed the symbol of his right to the dominion of the world. Yet, notwithstanding his fierce visage and haughty mien, he was an indulgent ruler of his own people, and not without pity and other generous traits. Such was the dread of him that it was said that no blade of grass grew on the path which his armies had traversed. First, he attacked *Theodosius II.* in the East, to force him to recall the troops which he had sent against *Genseric*. He crossed the Danube, destroyed seventy cities, and forced the Eastern emperor not only to pay a tribute heavier than he had paid before, but also to cede to the Huns the right bank of the river. Theodosius failed in a treacherous attempt to assassinate him through Attila's ambassador, *Edecon*, whom he had bribed. Attila discovered the plot, but pardoned with disdain the ambassadors of the emperor who went to him in his wooden palace in Pannonia. He contented himself with reproaching Theodosius with "conspiring, like a perfidious slave, against the life of his master." Regarding Constantinople as impregnable, he turned to the West. He demanded of the Western emperor the half of his states; and, moving to the Rhine with six hundred thousand barbarians, he crossed that river and the Moselle, advanced on his devastating path into the heart of *Gaul*, crossed the Seine, and laid siege to *Orleans*. Everywhere the inhabitants fled before him. The courage of the people in Orleans was sustained by their bishop, who at length, as the city was just falling into the hands of the assailants, saw a cloud of dust, and cried, "It is the help of God." It was *Aëtius*, who, on the death of Boniface, had thought it prudent to fly to the *Huns*, had come back to Italy at the head of sixty thousand men, obtained forgiveness of *Placidia*, and been made master-general of her forces. He had united to the Roman troops the barbarians who had occupied Gaul, the Visigoths under Theodoric, the Saxons, the Burgundians, the Ripuarian and the Salian Franks. On the Catalaunian fields, a vast plain near *Chalons*, whither *Attila* now retreated to find room for the effective use of his

cavalry, the two multitudinous armies, each composed of a motley collection of nations, met. It was, like the conflict at Marathon, one of the decisive battles of history. It was to determine whether the Aryan or the Scythian was to be supreme in Europe. The battle-field was strewn, it was said, with the bodies of a hundred and sixty thousand men,— an exaggeration indicating that the carnage was too great to be estimated. Attila was worsted. He encircled his camp with a rampart of wagons; and in the morning the victors saw him standing on the top of a mound composed of the trappings of horsemen, which was to serve as his funeral-pile, with torch-bearers at hand ready to light it in case of defeat. Aëtius was weakened by the withdrawal of the *Visigoths:* the allies did not venture to attack the lion standing thus at bay, but suffered him to return to Germany (451).

Attila in Italy. — The next year *Attila* invaded Upper Italy. He destroyed *Aquileia*, the inhabitants of which fled to the lagoons of the Adriatic, where their descendants founded *Venice*. Padua, Verona, and other cities were reduced to ashes. At Milan he saw a painting which represented the emperor on his throne, and the chiefs of the Huns prostrate before him. He ordered a picture to be painted in which the king of the Huns sat on the throne, and the emperor was at his feet. The Italians were without the means of defense. *Leo I.* (Leo the Great), bishop of Rome, at the risk of his life accompanied the emperor's ambassadors to Attila's camp. Their persuasions, with rich gifts and the promise of a tribute, availed. The army of Attila was weakened by sickness, and *Aëtius* was approaching. The king of the Huns decided to retire to his forests. The apparition of the two apostles, *Peter* and *Paul*, threatening the barbarian with instant death if he did not comply with the prayer of their successor, is the subject of one of the paintings of *Raphael*. Some months after he left Italy *Attila* died at the royal village near the Danube, probably from the bursting of an artery during the night (453). The nations which he had subjugated regained their freedom. The chiefs of the Huns contended for the crown in conflicts which dissipated their strength. The expeditions of Attila were like a violent tempest,— destructive for the moment, the traces of which soon disappear.

About the name of *Attila*, there gathered cycles of traditions, Gallo-Roman or Italian, East German or Gothic, West German and Scandinavian, and Hungarian. Such traditions in Germany formed, later, the germ of the national epic, the *Nibelungen-lied*. They testify to the powerful impression which the hero of the Huns made on the memory and imagination of the different nations.

Genseric. — *Attila* did not see Rome; but *Genseric*, his ally, visited it with fire and sword (455). The emperor was *Petronius Maximus*, a senator, who had slain *Valentinian III.* as the penalty

for a mortal offense. The weakness of Maximus as a ruler caused him to be destroyed by the populace. *Eudoxia*, the widow of Valentinian, whom Maximus had compelled to marry the author of her husband's death, had secretly implored the aid of the king of the Vandals. Once more *Leo* showed his fearless spirit by going into the camp of the Vandal king, and interceding for Rome. He only succeeded, however, in mitigating to a limited extent the horrors that attended the pillage of the city by the fierce and greedy soldiers, the Vandals and Moors, who followed *Genseric*. For fourteen days (June 15–29, 455) Rome was given up to carnage and robbery. The conqueror carried off every thing of value that was capable of being transported. *Eudoxia* was rudely stripped of her jewels, and with her two daughters, descendants of the great Theodosius, was conveyed away with the conqueror to Carthage. For twenty years longer *Genseric* ruled over the Mediterranean in spite of the hostility of both empires. An expedition sent against him at the instigation of *Ricimer*, the Sueve, by the Eastern emperor *Leo*, was ill commanded by *Basiliscus*, and failed. But after the Vandal king died (477), his kingdom was torn by civil and religious disorders, and by the revolts of the Moors, and, fifty-seven years after the death of its founder, was conquered by the general of the Eastern Empire.

Fall of Rome: Odoacer. — After the death of *Maximus*, *Avitus* was appointed emperor by the king of the Visigoths in Gaul. The barbarians hesitated to assume the purple themselves, but they determined on whom it should be bestowed. Of the emperors that succeeded, *Majorian* (457–461) — who was raised to the throne by *Ricimer*, military leader of the German mercenaries in the Roman army — presents an instance of a worthy character in a corrupt time. At last another leader of mercenaries (*Orestes*, a Pannonian) made his son emperor, — a boy six years old, called *Romulus Augustulus* (475). *Odoacer*, who commanded the Heruli, Rugii, and other federated tribes, — mercenaries to whom Orestes refused to grant a third part of the lands of Italy, — made himself ruler of that country. The Senate of Rome, in pursuance of his wishes, in an address to the Eastern emperor *Zeno*, declared that an emperor in the West was no longer necessary, and asked him to make Odoacer *patrician*, and prefect of the diocese of Italy. It was in this character — not as king, but in nominal subordination to *Zeno*, the head of the united Roman Empire — that Odoacer governed (476). For more than a half-century people had been accustomed to see the barbarians exercise supreme control, so that the extinguishment of the Western Empire was an event less marked in their eyes than it seemed to the view of subsequent ages.

Ostrogothic Kingdom of Theodoric. — When *Odoacer* had reigned twelve years, *Theodoric*, king of the Ostrogoths in *Mœsia*,

— who in his youth had lived at the court of Constantinople, had defended the Eastern emperor, but had been provoked to hostility to him, — was authorized by *Zeno* to move upon Italy. A host consisting of two hundred thousand fighting-men, together with their families and goods, followed the Gothic leader. Defeated at *Verona* (489), Odoacer was forced to make a treaty for a division of power, and to surrender *Ravenna*, where he had taken refuge; but very soon, in the tumult of a banquet, he was slain by Theodoric's own hand, either from fear of a rival, or because he suspected that Odoacer was plotting against him. From this time the long reign of Theodoric was one of justice and of peace. More by negotiation than by war, he extended his dominion so that it embraced Illyrium, Pannonia, Noricum, and Rhœtia, and, in the West, South-eastern Gaul (Provence). The Bavarians paid him tribute; the Alemanni invoked his assistance against the Franks, against whom he afforded succor to the Goths of Aquitaine. In his administration he showed reverence for the old imperial system, and for its laws and institutions. He fostered agriculture, manufactures, and trade. Although he could not write, he encouraged learning; and a learned Roman, *Cassiodorus*, he appointed to high offices. He permitted the Goths alone to bear arms. He caused to be compiled from the Roman law a collection of statutes for the Goths and for his new subjects, and established mixed tribunals for causes in which both were parties. Cassiodorus ascribes to Theodoric the words, "Let other kings seek to procure booty, or the downfall of conquered cities: our purpose is, with God's help, so to conquer that our subjects shall lament that they have too late come under our rule." He did what he could to promote peace among other barbarian nations. The prosperity of Italy, and the increase of its population, were a proof of the good government which it enjoyed. An Arian, he respected the Catholics, confirmed the immunities enjoyed by the churches, and generally allowed the Romans to elect their own bishop. He also protected the Jews. The persecution of the Arians in the East (524) by *Justin I.*, awakened in his mind the belief that a conspiracy was forming against him. He accused *Boethius* of being a partner in it, and adjudged him to death (524). While in prison at Pavia, this cultivated man, whom Theodoric had highly esteemed, composed a work on the "Consolations of Philosophy," which has made his name immortal in literature. The course of Theodoric at this time drew upon him the severe displeasure of his orthodox subjects. Soon after his death (526) his ashes were taken out of the tomb, and scattered to the winds. Hence nothing remains of his sepulcher at Ravenna but his empty mausoleum.

Before the close of the century, as we shall see, another German

tribe, the *Lombards*, founded a powerful state in Italy, which continued for more than two hundred years (568–774).

The Franks: Clovis. — When *Clovis* (481–511), a warlike and ambitious chief of the Merovingian family of princes, became king of the Franks, they numbered but a few thousand warriors. The remnant of the Roman dominion on the Seine and the Loire he annexed, after having put to death *Syagrius*, the Roman governor, who was delivered up to him by the *Visigoths*. He made *Soissons*, and then *Paris*, the seat of his authority. A Salian Frank himself, he joined to himself the Ripuarian Franks on the Lower Rhine, and made war on the *Alemanni*, who were planted on both sides of the river. Before a battle (formerly thought to have been at *Tolbiac*), he vowed, that, if the victory were given him, he would worship the God of the Christians, of whom his wife *Clotilde* was one. Clotilde was the niece of the Burgundian king, who was an Arian; but she was orthodox. The victory was won. Clovis, with three thousand of his nobles, was baptized by Remigius (*St. Remi*), Archbishop of Rheims. Hearing a sermon on the crucifixion, Clovis exclaimed, that, if he and his faithful Franks had been there, vengeance would have been taken on the Jews. He was a barbarian still, and the new faith imposed little restraint on his ambition and cruelty. But his conversion was an event of the highest importance. The Gallic church and clergy lent him their devoted support. The Franks were destined to become the dominant barbarian people. It was now settled that power was to be in the hands of Catholic — as distinguished from heretical Arian — Christianity. Clovis forced *Gundobald*, the Burgundian king, to become tributary, and to embrace the Catholic faith. He extended his kingdom to the Rhone on the east, and on the south (507–511), confined the Visigoths in Gaul to the strip of territory called *Septimania*, which they held for three centuries longer. *Brittany* alone remained independent under its king. Clovis was hailed as the "most Christian king" and the second Constantine, and was made patrician and consul by the Eastern emperor *Anastasius*, in which titles, with their insignia, he rejoiced. In the closing part of his life he took care to destroy other Frank chieftains who might possibly undertake to dispute or divide with him his sovereignty.

Distribution of Tribes. — If we look at the map at the close of the fifth century, we find that all the western dominions of Rome are subject to Teutonic kings. The *Franks*, still retaining Western and Central Germany, rule in Northern Gaul, and are soon to extend their sway to the Pyrenees, and to conquer Burgundy. The *West Goths* are the masters in Spain, and still hold Aquitaine, the most of which, however, is soon to be lost to the Franks. Italy and the lands north of the Alps and the Adriatic form the *East Gothic* kingdom of *Theodoric*. Africa is governed by the Arian Vandals. To the north of the Franks, the tribes of Germany, which were never subject to Rome, have already begun their conquests in Britain. With the exception of Britain, which is falling under the power of the *Saxons*, and Africa, these

countries are still nominally parts of the Roman Empire, of which Constantinople is the capital. In the east, the boundaries of the empire, notwithstanding the aggressions and insults which it has suffered, are but little altered.

The Merovingians. — The dominion of *Clovis* was partitioned among his four sons (511). *Theodoric*, the eldest, in Rheims, ruled the Eastern Franks, in what soon after this time began to be called *Austrasia*, on both banks of the Rhine. *Neustria*, or the rest of the kingdom north of the Loire, was governed in parts by the other three. Theodoric gained by conquest the land of the Thuringians, whose king, *Hermanfrid*, he treacherously destroyed. A part of this land was given to the Saxons. The history of the Franks for half a century lacks unity. The several rulers rarely acted in concert. They made expeditions against the Burgundians, the Visigoths, and the Ostrogoths. Twice they attacked the *Burgundians*. The last time, in 534, they conquered them, deprived them of their national kings, and forced them to become Catholic. In 531 they made war on the Visigoths to avenge the wrongs inflicted on *Clotilde*, a princess of their family who suffered indignities at the hands of the Arian king *Amalaric*. They crossed the Pyrenees, and brought away Clotilde. A second division of the kingdom was made in 551 among the grandsons of Clovis, and consummated in 567. *Austrasia*, having Rheims for its capital, had a population chiefly German. *Neustria*, where the Gallo-Roman manners were adopted, had Soissons for its capital; and *Burgundy* had its capital at Orleans. The population in both these last dominions was more predominantly Romano-Celtic, or "Romance." Family contests, and wars full of horrors, — in which the tragic feud of two women, *Brunhilde* of Austrasia, a daughter of Athanagild, king of the Visigoths, and *Fredegunde* of Neustria, played a prominent part, — ensued. In 613 *Clotaire II.* of Neustria united the entire kingdom. Brunhilde was captured, and put to death in a barbarous manner. The son of Clotaire, *Dagobert*, was a worthless king. The Frank sovereigns of the royal line are inefficient, and the virtual sovereignty is in the hands of the "Mayors of the Palace," the officers whose function it was to superintend the royal household, and who afterwards were leaders of the feudal retainers. The family of the *Pipins*, who were of pure German extraction, acquired the hereditary right to this office, first in Austrasia and later in Neustria. The descendants of *Pipin of Heristal*, as dukes of the Franks, had regal power, while the title of king was left to the Merovingian princes. The race of Pipin was afterwards called *Carolingians*, or *Karlings*. The preponderance of power at first had been with Neustria, but it shifted to the ruder and more energetic Austrasians. The battle of *Testry*, in which *Pipin* of Heristal at their head overcame the Neustrians, determined

the supremacy of Germany over France (687). His son and successor, *Charles Martel* (714–741), made himself sole "Duke of the Franks;" and *Pipin the Short* (741–768), the son of Charles Martel, became king, supplanting the Merovingian line (754).

Saxon Conquest of England. — In the fourth century, when the power of Rome was declining, the Picts and Scots from the North began to make incursions into the Roman province of Britain. At the same time Teutonic tribes from the mouths of the Weser and the Elbe, began to land as marauders upon the coast. *Honorius* withdrew the Roman troops from the island in 410; and it was conquered by these invading tribes, especially the Angles, Saxons, and Jutes. They became one people, called *Anglo-Saxons*, Angles or *English*. They were fierce barbarians, who drove the Celts whom they did not kill or enslave — and whom they called *Welsh*, or strangers — into Wales and Cornwall. They formed kingdoms, the first of which, Kent, was the result of the coming of *Hengist* and *Horsa*, whom *Vortigern*, the native prince, had invited to help him against the Picts (449). There were seven of these Saxon kingdoms (the *Heptarchy*), not all of which were at any one time regular communities. They were almost constantly at war with one another and with the natives. They had a king elected from the royal family. Freemen were either *Earls* or *Churls*, the "gentle" or the "simple." The churl was attached to some one lord whom he followed in war. The *thanes* were those who devoted themselves to the service of the king or some other great man. The thanes of the king became gentlemen and nobles. There were *thralls*, or slaves, either prisoners in war, or made slaves for debt or for crime. Connected with the king was a sort of Parliament, called the *Witenagemôt*, or Meeting of the Wise, composed originally of all freemen, and then of the great men, the *Ealdormen*, the king's thanes. After the Saxons were converted, the bishops and abbots belonged to it. In minor affairs, the "mark," or township, governed itself.

Conversion of the Saxons. — The seven kingdoms, in the ninth century (827), were united under *Egbert*, who became king of Wessex in 802. He was called the king of England. Towards the Celtic Christians the heathen Saxons were hostile. The conversion of the Saxons was due to the labors of *Augustine* and forty monks, whom *Gregory the Great* (Gregory I.) sent to the island as missionaries in 597. Their first conversions were in Kent, whose king, *Ethelbert*, had married *Bertha*, the daughter of a Frankish king. Augustine, who had great success, became the first archbishop of *Canterbury*, and he consecrated a bishop of London. During the seventh century the other Saxon kingdoms were gradually converted. *York* became a seat of a second archbishopric. While Britain had been cut off from close relations with the con-

tinent, the Celtic Church there had failed to keep pace with the changes of rite and polity which had taken place among Christians beyond the channel. The consequence was a strife on these points between the converted Saxons, who were devoted to the holy see, and the "Culdees" or Old British Christians.

Conversion of the Irish. — About the middle of the fifth century the gospel had been planted in Ireland, mainly by the labors of *Patrick*, who had been carried to that country from Scotland by pirates when he was a boy, and had returned to it as a missionary. The cloisters, and the schools connected with them, which he founded, flourished, became nurseries of study as well as of piety, and sent out missionaries to other countries of Western Europe.

Character of the Teutonic Kingdoms. — The Teutonic tribe was made up of freemen and of their dependents. The rights of freemen, such as the right to vote, continued; but these were modified as differences of rank and wealth arose. Their leaders in peace and war were the duke (*dux*), the count (*comes*, or *graf*), and the *herzog* (duke of higher grade) over larger provinces. The companions of the king and the local chiefs grew into a nobility. Once or twice in the year there was a gathering of the freemen in assemblies, to decree war or to sanction laws. Land was partly held in common, partly by individuals either as tenants of the community, or as individual owners. The soil was shared in proportions by the conquerors and the conquered.

The Church. — The Germanic tribes were generally more or less acquainted with the Romans, and were Christians by profession. They were subject to the influences of religion, of law, and of language, in the countries where they settled. Power passed from the Empire to the Church. The Church was strong in its moral force. Its bishops commanded the respect of the barbarians. They were moral and social leaders. In the period of darkness and of tempest, the voices of the Christian clergy were heard in accents of fearless rebuke and of tender consolation. In the cities of Italy and Gaul, the bishops, at the call of the people, informally took the first place in civil affairs. Remarkable men arose in the Church, who were conspicuous as ambassadors and peace-makers, as intercessors for the suffering, and courageous protectors of the injured. Such a man was *Leo the Great*. The barbarians were awed by the kingdom of righteousness, which, without exerting force, opposed to force and passion an undaunted front. There was often a conflict between their love of power and passionate impatience of control, and their reverence for the priest and for the gospel. They could not avoid feeling in some measure the softening and restraining influence of Christian teaching, and learning the lessons of the cross. Socially, the Church, as such, "was always on the side of peace, on the side of industry, on the side of purity, on the side of liberty for the slave, and protection for the oppressed. The monasteries were the only keepers of literary tradition: they were, still more, great agricultural colonies, clearing the wastes, and setting the example of improvement. They were the only seats of human labor which could hope to be spared in those lands of perpetual war." Nevertheless, the religious condition of the West, the condition of the Church and of the clergy, could not fail to be powerfully affected for the worse by the influx of barbarism, and the corrupting influence of the barbarian rulers. A great deterioration in the Church and in its ministry ensued after the first generation following the Germanic conquests passed away. This demoralization was more among the secular clergy than the monastic.

The "History of the Franks," by *Gregory of Tours* (540–595), is an instructive memorial of the times. He was himself an intrepid prelate, who did not quail before *Chilperic I.* and *Fredegunde*, but braved their wrath. Chilperic proposed to establish by his authority a new view of the Trinity of his own devising, but was resisted by Gregory, who told him that no one but a lunatic would embrace such an opinion. A still more crude reform of the alphabet, which the Frankish king contrived, and proposed to put in force by having existing books rewritten, Gregory effectually resisted.

Roman Law. — The barbarians were profoundly impressed by the system of Roman law. This they recognized as the rule for the Roman population in the different countries. More and more they incorporated its exact provisions into their own codes. Among the *West Goths* in *Spain* the two elements were ultimately fused into one body of laws (642–701). Under the *Franks*, the Roman municipal system was not extinguished; the Teutonic count or bishop standing in the room of the Roman president or consular, and a more popular body taking the place of the restricted municipality. The Roman civil polity, with its definite enactments for every relation in life and every exigency, was always at hand, and exercised an increasing control.

State of Learning. — The Latin language — the rustic Latin of the lower classes — was spoken by the conquered peoples. Latin was the language of the Church and of the Law. The consequence was, that the two languages, the tongue of the conquerors and of the Roman subjects, existed side by side in an unconscious struggle with one another. In the west and south of Europe, the victory was on the side of the Latin. The languages of these countries, the "Latin nations," grew out of the rustic dialects spoken in Roman times. In these nations the result of the mixture of the races was the final predominance of the Latin element in the civilization. In Gaul, the Franks yielded to Latin influences: *France* was the product. With the fall of the empire, classical culture died out. The cathedral and cloister schools preserved the records of literature. The study of language, and the mental discrimination and refinement which spring from it and from literary discipline, passed away. Centuries of comparative illiteracy — dark centuries — followed. Yet the monks were often active in their own rude style of composition; and among them were not only good men, but men of eminent natural abilities, who were unconsciously paving the way for a better time.

Saxon England. — In England, by the Saxon conquest, a purely Teutonic kingdom was built up. The *Saxons* were heathen, who had never felt the civilizing influence of Rome. The traces of the earlier state of things in the province which had long been sundered from the empire, they swept away in the progress of their conquest.

CHAPTER III.

THE EASTERN EMPIRE.

Religious Disputes. — While the West was beginning to recover from the shock of the barbarian invasions, society in the Eastern Empire was growing more enervated and corrupt. For a considerable period the Byzantine government was managed by the influence of women. Thus *Theodosius II.*, the successor of Arcadius (408–450), was governed during his whole reign by his sister *Pulcheria*. In the East, there was an intense interest felt in the abstruse questions of metaphysical theology. The Greek mind was speculative; and eager and often acrimonious debate on such questions as were raised by *Nestorius* respecting the two natures

of the Saviour, was heard even in the shops and markets. The court meddled actively in these heated controversies, and was swayed to one party or the other by the theologians whom, for the time, it took into its favor. The emperors assumed the high prerogative of personally deciding in doctrinal disputes, and of dictating opinions to the clergy, who gradually lost their independence, and became abjectly subservient to the imperial will.

The Hippodrome. — The rage for doctrinal dispute in the sixth century was only exceeded by the passions kindled in connection with the circus, or hippodrome, at Constantinople. In old Rome the competitors in the chariot-races were organized, the drivers wore their respective badges, — red, white, blue, or green, — and emperors of the baser sort, like *Caligula* and *Caracalla*, visited the stables, and were enrolled on the lists of the rival factions. But in Constantinople the factions of the *blue* and the *green*, not content with the contest of the race-course, were violent political parties in which courtiers and the emperor himself took sides. The animosity of the *blues* and the *greens* broke out in frequent bloody conflicts in the streets. Their respective adherents spread into the provinces. On one occasion, under *Justinian*, they raised a sedition called *Nika* (from the watchword used by the combatants), which well-nigh subverted the throne. In this period the *body-guard* of the emperor played a part resembling that of the old prætorians at Rome.

Justinian. — A new dynasty began with *Justin I.*, who succeeded *Anastasius* in 518. A peasant from *Dardania* (Bulgaria), who to the end of life was obliged to sign his name by means of an engraved tablet, but, from being prefect of the Guard, became emperor, Justin was still not without merit as a ruler. He educated his nephew, *Justinian I.* (527–565), and made him his successor. Justinian married *Theodora*, who had been a comedian and a courtesan, and was famous for her beauty. She was the daughter of *Acacius*, who had had the care of the wild beasts maintained by one of the factions of the circus. She joined the *blues*, and it was her brave spirit that prevented *Justinian* from taking flight when he was in imminent danger from the revolt of the *Nika*. The most important proceedings and decisions in affairs of state were determined by her will. Outwardly correct in her life, and zealous for orthodoxy, her vigor of mind and cleverness were not without service to the government; but her vindictive passions had full indulgence. Justinian's reign was the most brilliant period in the Byzantine history after the time of Constantine. Under his despotic rule the last vestiges of republican administration were obliterated. His love of pomp and of extravagant expenditure, in connection with his costly wars, subjected the people to a crushing weight of taxation.

War with Persia. — The brilliant achievements in war during Justinian's reign were owing to the skill and valor of his generals, especially of the hero *Belisarius*. After a hundred years of amity with Persia, war with that kingdom broke out once more under *Anastasius* and *Justin*. *Belisarius* saved the Asiatic provinces, and defended the empire on the east against *Cobad*, and against his successor, *Chosroes I.* (531–579), who was, perhaps, the greatest of the Persian kings of the *Sassanid* dynasty. The "endless peace" made with him in 533 lasted but seven years. *Chosroes* captured *Antioch* in 540. The worst consequences of this success were again averted by *Belisarius*, who was recalled from Italy in all haste. In the treaty of 562, *Justinian* ingloriously agreed to pay for the honor of being the protector of the Christians in Persia the annual tribute of three thousand pieces of gold.

Conquest of Africa. — From a military point of view the conquests of *Justinian* in Africa, in Italy, and in Spain, were the signal events of his reign. Victory proved fatal to the barbarian conquerors in those countries. They were weakened by the southern climate, by sensual indulgence, and by strife among themselves. Justinian was ready to profit by this diminished capacity of resistance. *Gelimer*, king of the *Vandals*, had put to death *Hildimer*, a kinsman of *Theodosius I.* The emperor made this an occasion of attacking the Vandal kingdom, which was distracted by religious differences and contention. *Belisarius* sailed to Africa with a fleet of six hundred vessels, manned with twenty thousand sailors and fifteen thousand troops. Three months after landing he gained a decisive victory, and took possession of *Africa*, *Sardinia*, and the *Balearic Isles* (534). He carried *Gelimer* as a captive to Constantinople, and presented him to *Justinian* and *Theodora*, seated side by side in the hippodrome to receive the triumphal procession in honor of the victor. The captive ruler could only exclaim, "Vanity, vanity! All is vanity!"

Conquest of Italy. — Professedly to avenge the wrongs of *Amalasontha*, the ambitious and intriguing daughter of *Theodoric*, who had been killed as a consequence of the disaffection of the Goths, *Belisarius* was sent to Italy. *Sicily* was conquered (535), and *Naples* and *Rome* were taken (536). *Vitiges*, the new king of the Goths, united the forces of the nation; but he was driven to shut himself up in *Ravenna*, and Ravenna surrendered (540). The Goths had offered the sovereignty of the country to *Belisarius*. The jealousy of Justinian, and war with Persia, led to the recall of Belisarius before he could complete the work of conquest. The Goths under *Totila*, a nephew of the late king, regained the greater part of Italy. Belisarius (544–549) was sent for the second time to conquer that country. He gained important successes, and recaptured Rome; but he was feebly supported

by the suspicious and envious ruler at Constantinople, and was at length called home. *Narses*, a eunuch, insignificant in person, but as crafty as he was brave, was commissioned to accomplish what Belisarius had not been allowed to effect. He entered Italy at the head of an army, made up mostly of Huns, Heruli, and other barbarians, and defeated *Totila*, who died of his wounds (552). The Ostrogothic kingdom fell. The Gothic warriors who survived had leave to quit the country with their property, they having taken an oath never to return. The Ostrogoths, as a nation, vanish from history. The EXARCHATE, or vice-royalty of the Eastern Empire, was established, with its seat at *Ravenna*. In *Spain*, Justinian obtained *Valencia* and Eastern *Bætica* (552), in reward of the assistance which he had rendered to *Athanagild* against a competitor for the throne. Constantinople was saved by *Belisarius* from a threatened attack of the *Bulgarians*, who had crossed the Danube on the ice (559). This great general, whose form and stature and benign manners attracted the admiration of the people, as his noble but poorly requited services gave him a right to the gratitude of the sovereign, was accused, in 563, of conspiracy against the life of Justinian. His property was confiscated, but his innocence was finally declared. The story that he was deprived of his eyes, and compelled to beg his bread, is not credited. He died in 565. A few months later *Justinian* himself died at the age of eighty-three. He has been aptly compared, as to his personal character and the character of his reign, to Louis XIV. of France. Among the many structures which he reared was the temple of St. Sophia at Constantinople, and countless fortresses for the defense of the capital, of the Danube, and of other parts of the exposed frontier.

The Civil Law. — Justinian's principal distinction in history grows out of his relation to legislation, and to the study of the law. He caused a famous lawyer, *Tribonian*, with the aid of a body of jurists, to make those collections of ancient law which are still in force in many countries. The *Code* included the imperial constitutions and edicts in twelve books (527, 528). This was followed (533) by the *Institutes*, embracing the principles of Roman jurisprudence, which was to be studied in the schools of *Constantinople*, *Berytus*, and *Rome*; and the *Digest*, or *Pandects*, comprising the most valuable passages from the writings of the old jurists, that were deemed of authority. In this last work three million lines were reduced to a hundred and fifty thousand. Finally a fourth work, *The Novels*, embraced the laws of Justinian after the publication of the code (534-565). These works, taken together, form the Civil Law, — the *Corpus Juris Civilis*. They are the legacy of Rome to later times. Humane principles are incorporated into the civil law, but, likewise, the despotic system of imperialism.

The Lombards in Italy. — In the great "Wandering of the Nations," the German tribe of *Lombards*, or Langobards, had made their way into *Pannonia*. To the east of them, in *Dacia*, there had arisen the kingdom of the *Gepidæ*, a people akin to the

Goths. In that region, also, were the Turanian *Avars*, with whom the Lombards allied themselves, and overthrew the kingdom of the Gepidæ. After the conquest of Italy, *Narses* had established there the Byzantine system of rule and of grinding taxation. Discontent was the natural result. The enemies of *Narses* at Constantinople persuaded *Justin II.* and his queen *Sophia*, who had great influence over him, that prudence demanded the recall of the able, but avaricious and obnoxious, governor. The queen was reported to have said, that "he should leave to men the exercise of arms, and return to his proper station among the women of the palace, where a distaff should be placed in the eunuch's hand." "I will spin her such a thread," Narses is said to have replied, "as she shall not unravel her life long." He forthwith invited the *Lombards* into Italy, an invitation which they were not loth to accept. *Alboin* was their leader, who had married the beautiful *Rosamond*, daughter of the *Gepid* king whom he had slain. Narses repented of his rash proceeding, but he died before he could organize a resistance to the invaders. These founded the great Lombard kingdom in the north of Italy, and the smaller Lombard states of *Spoleto* and *Beneventum*. Ravenna, — the residence of the *Exarchs*, — Rome, Naples, and the island city of Venice, were centers of districts still remaining subject to the Greek emperor, as were also the southern points of the two peninsulas of Southern Italy, and, for the time, the three main islands. *Alboin* was killed in 574 at the instigation of *Rosamond*, to whom, it was said, at a revel he had sent wine to drink in the skull of *Cunimund*, her father. The Lombards were not like the Goths. They formed no treaties, but seized on whatever lands they wanted, reserving to themselves all political rights. The new-comers were *Arian* in religion, and partly heathen. There was little intermixture by marriage between the two classes of inhabitants. *Lombard* and *Roman* was each governed by his own system of law. Later, especially under the kings *Liutprand*, *Rachis*, and *Aistulf* (713–756), this antagonism was much lessened, and the Roman law gained a preponderating influence in the Lombard codes. Gradually the power of the independent Lombard duchies increased. The strength of the Lombard kingdom was thus reduced. The Lombards more and more learned the arts of civilized life from the Romans, and shared in the trading and industrial pursuits of the cities. Their gradual conversion to Catholic Christianity brought the two peoples still nearer together. It was within half a century of the Lombard conquest that *Gregory I.* (Gregory the Great) held the papal office (590–604).

After Justinian. — During the century and a half that followed the death of Justinian, the history of the Byzantine court and

empire is an almost unbroken tale of crime and degeneracy. The cruelty of such emperors as *Phocas* (602–610) and *Justinian II.* surpasses the brutality of Nero and Domitian. The reign of *Heraclius* is the only refreshing passage in this dreary and repulsive record. He led his armies in person in a series of campaigns against *Chosroes II.*, the Persian king. At the very time when Constantinople was besieged in vain by a host of Persians and Avars, he conducted his forces into the heart of the Persian Empire ; and in a great battle near *Nineveh* in 627, he won a decisive victory. With the reign of *Heraclius*, the transient prosperity of the Greek Empire comes to an end. It was exhausted, even by its victories. Overwhelmed with taxation, it was ruined in its trade and industry. Despotism in the rulers, sensuality and baseness in rulers and subjects, undermined public and private virtue. In addition to other enemies on every side, it was attacked by the *Arabians ;* and *Heraclius* lived to see the loss of *Syria* and of *Egypt*, and the capture of *Alexandria*, by these new assailants.

Controversy on Image-Worship. — The period of theological debate, when at its height in the fourth and fifth centuries, whatever extravagances of doctrinal zeal attended it, dealt with themes of grave importance ; and controversy was often waged by men of high ability and moral worth. After that time, there succeeded to the tempest an intellectual stagnation, under the blighting breath of despotism, coupled with the effect of a lassitude, the natural sequel of the long-continued disputation. But, in the eighth and ninth centuries, a new controversy took place, which convulsed the Eastern Empire, and extended to the West. The matter in dispute was the use of images in worship. Pictorial representations had been gradually introduced in the earlier centuries, but had been opposed, especially in Egypt and in the African Church. After the time of *Constantine*, they came by degrees into universal use. This formed a ground of reproach on the part of the *Mohammedans*. The warfare upon images was begun by *Leo III.*, the Isaurian (717–741), a rough soldier with no appreciation of art, who issued an edict against them. The party of "image-breakers," or *iconoclasts*, had numerous adherents ; and the opposite party of "image-worshipers," who had a powerful support from the monks in the convents, were ardent and inflexible in withstanding the imperial measures. Neither the remonstrances of *John of Damascus*, the last of the Greek Fathers, nor of the Roman bishop, made an impression on *Leo*. The agitation spread far and wide. Subsequent emperors followed in his path. At length, however, the Empress *Irene* (780–802) restored image-worship ; and, in 842, the Empress *Theodora* finally confirmed this act. In the controversy, religious motives were active, but they were mingled on both sides with political considerations.

The alienation of feeling on the part of the Roman bishops was one cause of the separation of Italy from the Greek Empire.

Literature and Culture. — While there was a prevalence of illiteracy in the West, there continued in the Eastern Empire an interest in letters, and a respect for classical literature. Devoted Greek monks taught the Gospel to the *Bulgarians* and to the Slavonian tribes on its borders. *Cyril* and *Methodius*, faithful missionaries, gave the Bible to the *Moravians* in their own tongue. In the seventh century, *John of Damascus* compiled from the Greek Fathers a celebrated treatise on theology. But the period of original thought in theology, as elsewhere, had passed by. This work of the Damascene was made up chiefly of excerpts from the Fathers before him. In earlier days the church in the East had been served by erudite theologians of great talents and of great excellence, such as *Basil the Great* (328–379), *Gregory of Nyssa*, *Gregory of Nazianzum* (326–390); all of whom were liberal-minded men, strenuous defenders of orthodox doctrine, and yet not unfriendly to philosophical study. Of even wider fame was *John Chrysostom* (347–407), a preacher of captivating eloquence and of an earnest Christian spirit, whose censure of the vices of the Byzantine court provoked the wrath of the Empress *Eudoxia*, and twice drove him into banishment. In the declining days of the empire, literary effort was mainly confined to compilations and comments. *Eusebius*, in the fourth century, had written a *History of the Church*, and a *Chronicle*, or General History; and, a century later (about 432), *Zosimus* composed a *History* in a spirit of antipathy to Christianity and of sympathy with the old religion. To *Procopius* (who died about 565) we owe an interesting history of the times of *Justinian*. After the seventh century, all traces of life and spirit vanish from the pages of the Byzantine historians. In mathematics and astronomy, in architecture and mechanics, the Byzantine Greeks were the teachers of the Arabians and of the new peoples of the West. The Byzantine style of architecture was of a distinct type, and was widely diffused.

The Slavonic Tribes. — In the sixth century the *Slavonian* tribes come into view. The *Avars* stirred up such a commotion among those tribes as the Huns had created among the Germans. The *Slaves* were driven to the *northwest*, where later they came into relations with Germany; and to the *southwest*, where, as conquerors and as learners, they stood, in some degree, in relation to the Eastern Empire, in the same position as that of the Germans in reference to the Western. North and East of the Adriatic arose Slavonian States, as *Servia*, *Croatia*, *Carinthia*. *Istria* and *Dalmatia*, except the cities on the coast, became Slavonic. The Slaves displaced the old *Illyrian* race. In the seventh and eighth centuries, *Macedonia* and *Greece* were largely occupied by Slavonians. The *Bulgarians* were a Turanian people, who mixed with the Slavonians, and adopted their language. In 895 the *Magyars*, a Turanian people, crowded into *Dacia* and *Pannonia;* and thus the *Bulgarians* were confined to the lands south of the Danube. The *Magyars* formed the kingdom of *Hungary*. The Slavonian *Russians* were cut off from the Southern tribes of the same race.

CHAPTER IV.

MOHAMMEDANISM AND THE ARABIC CONQUESTS.

Condition of Arabia. — In the sixth century the influence of the Greek and of the Persian Empires, especially of the Persian, was prevalent in Arabia. It was then inhabited mostly by tribes

either distinct or loosely bound together, and contained no independent state of any considerable importance. The Arabs of that day had "all the virtues and vices of the half-savage state, its revenge and its rapacity, its hospitality and its bounty." In the *Hejaz* district — situated between fertile and more civilized *Yemen*, or Arabia Felix, in the south-west of the peninsula and the Sinaitic region, — and in *Nejd* to the east of Hejaz, which were the two districts in which Islam and the Arabian Empire took their rise, dwelt tribes whose common sanctuary was the *Kaaba* at *Mecca*, in the wall of which was the quadrangular black stone kissed by all devotees, and supposed to have been received from the angel Gabriel. The religion of the Arabs was polytheism in many different forms, in which idol-worship was prominent; but all agreed in acknowledging one supreme God, *Allah*, in whose name solemn oaths were taken. Once in the year the tribes gathered in Mecca for their devotions; and a great fair in the vicinity, attended by a poetical contest, made the city prosperous. The town was made up of separate *Septs*, or patriarchal families, each under its own head, of which septs the *Ommiads* were of principal importance, and had charge of the *Kaaba*. *Mohammed* belonged to the *Hashimites*, another and poorer branch of the leading tribe of *Koreish*. The *Koreishites*, by their trading-journeys to Syria, had acquired more culture then others, whether Bedouins, or residents of *Medina*. At the time when *Mohammed* was born, which was probably in 572, the religion of the Arabs had sunk into idolatry or indifference. There were three hundred and sixty images in the Kaaba. But there were some who were called *hanifs*, who were serious and earnest, and turned away from idolatrous worship. Besides the *Sabian* religion of the Persian sun-worshipers, the leading tenets and rites of Christianity and of Judaism, both in the degenerate types which they assumed on the Syrian borders, were not unfamiliar to Arabs dwelling in the caravan routes on the borders of the Red Sea.

Career of Mohammed. — *Mohammed* was early left an orphan under the care of his uncle *Abu Talib*. In his youth he tended sheep, and gathered wild berries in the desert. In his twenty-fifth year he became the commercial agent of a wealthy widow, *Khadija*, made journeys for her into Palestine and Syria, — where he may have received religious knowledge and impressions from Christian monks and Jewish rabbis, — and, after a time, married her. He is described as having a commanding presence, with piercing eyes, fluent in speech, and with pleasing ways. Eventually he came into close contact with the *hanifs*. He followed the custom of retiring for meditation and prayer to the lonely and desolate *Mount Hira*. A vivid sense of the being of one Almighty God and of his own responsibility to God, entered into his soul. A tendency to hysteria

EMPIRE OF THE SARACENS

ABOUT A. D. 750.

EMPIRE OF
THE KHAZARS
TURKS
Otrar
Sash
ARAL SEA
FERGHANA
Tana
Balangiar
Kojend
Uzkend
MAVARANAHR
Kurgenj
Jorjan
Tamartarkha
Abasghia
Alania
Semendria
Derbend
CASPIAN SEA
KHOVAREZM
Samarcand
Bokhara
Badakshan
Zighia
SEA
ARAN
Trapesus
Phasis
Senfaya
Amasia
LAZIKA
Berdha
SHIRVAN
Nesa
Merve
Balkh
Erzeroum
Debil
ARMENIA
DILEM
Amol
TOKHARESTAN
Bamiyan
Tabriz
ADERBEIJAN
TABERISTAN
Kavar
Nishapoor
Herat
Cabool
R. Indus
HINDOSTAN
SOGHDIA
AL JEZIREH
IRAK AJEMI
Rey
Hamadan
KUHISTAN
GHOOR
Naubenjan
Ghazna
AFGHANS
Antioch
Bagdad
Tabs
Kandahar
Mooltan
Halep
IRAN
Zarem
SEJESTAN
Isfahan
Sivi
Damascus
Yezd
Kufa
IRAK ARABI
KHUZISTAN
Shoosh
Safed
Bukhour
SYRIA
Vasit
Sabour
FARS
Shiraz
KERMAN
Mansuria
Jerusalem
Jirefte
BALOOCHES
SIND
JOUF
Basorah
PERSIAN GULF
Hormuz
Tatta
Dumet ol Jondal
LARISTAN
TUBERAN
MAKRAN
Thalabiyah
Sirat
Str. of Ormuz
Tabouk
Tima
Al Khatif
Oman
ARABIAN SEA
Madain
Faid
Muscat
Khaibar
NAEDJ
Hedyeh
Bender Bahrein
OMAN
Kosseir
Medina
Dersyeh
Yemame
Yambo
KOREISH
DESERT OF AHKAF
Jidda
Mecca
Aidab
Taif
HODEIL
GHARAH
Dzafar
Suaken
HAMYARITES
Yalak
YEMEN
Saba
Fartak
Nubia
Sana
Marebo
HADRAMAUT
MAHRAH
SHEHR
Zebid
Makalla
Zoulla
SOKOTORA
Sabrat
Munkousa
Mokha
Aden
Gulf of Aden
Jenbite
Axoum
Bakter
Strait of Bab-el-Mandeb
Naja
Semen
Amhara
Zaleg
Derbera
EMPIRE OF
Tegabet
Debra
Shavah
HABESH
Auxa
Terma
Hadiyeh
Bali
BERBERA
INDIAN OCEAN

— in the East a disease of men as well as of women — and to epilepsy helps to account for extraordinary states of body and mind of which he was the subject. At first he ascribed his strange ecstasies, or hallucinations, to evil spirits, especially on the occasion when an angel directed him to begin the work of prophesying. But he was persuaded by *Khadija* that their source was from above. He became convinced that he was a prophet inspired with a holy truth and charged with a sacred commission. His wife was his first convert. His faith he called *Islam*, which signifies "resignation to the divine will." His cousin *Ali*, his friend *Abubekhr*, and a few others, believed in him. There is no doubt that the materials of Mohammed's creed were drawn from Jewish and Christian sources: *Abraham* was the *hanif*, whose pure monotheism he claimed to re-assert; but the animating spirit was from within. The sum of his doctrine was, that there is only one God, and that Mohammed is the apostle of God.

After the Hegira. — The *Koreishites*, the rulers and the elders, persecuted him. They flung out the reproach, that his adherents were from the poor or from the rank of slaves. This provoked him to denounce them, and to threaten them with the Divine judgment and with perdition. He lost his uncle in 619: his wife had died before. He had found sympathy with his claims from pious men from *Medina*. They offered him an asylum. Thither he went in 622, the date of his *Hegira*, or Flight from Mecca, from which the Mohammedan calendar is reckoned. At Medina he won influence: he was frequently resorted to as an adviser, and as a judge to settle disputes. His activity in this direction was beneficent. His injunctions respecting the rights of property, and the protection due to women, were, in the main, discreet and wholesome. Naturally and speedily he became a political leader as well as a religious reformer. This new course on which he entered made a breach between him and the *Jews*, whom he had hoped to conciliate. He drew off from fellowship with them, made *Friday* the principal day of public worship, and Mecca its principal seat. For the Jewish fast he substituted the month of *Ramadan*. His plan was to cement together the Arab tribes, superseding the old tie of blood by the new bond of fellowship in adherence to him. The project of a holy war to conquer and to crush the idolaters, and to establish his own authority, was the means to this end. *Mecca* was the first object of assault. He attacked and plundered a Meccan caravan in 623. The next year he defeated the *Koreishites* in the battle of *Bedr*. In the battle of *Ohud* (626) his followers were worsted. Other conflicts ensued, with attacks on the *Jews* in the intervals, until, in 630, he entered *Mecca* at the head of ten thousand men, and destroyed all the idols. This event secured the adhesion of the Arabian tribes, together with the chiefs

of *Yemen* and of the other more civilized districts. Hearing that the Emperor *Heraclius* was proposing to attack him, he went forth to meet him, but found that the rumor was false. He was preparing a new expedition against the *Greeks* when he died, in 632.

Character of Mohammed. — From the time of the flight of Mohammed to Medina, the prophet turned more and more into the politician. Under the circumstances, this was, perhaps, an almost inevitable change. But one consequence was the bringing out of his natural vindictiveness, and the transformation of the enthusiast into the fanatic. Beginning as the prophet of Arabia, he came to think that he was the prophet of the whole world. There was a call to a wider warfare against idolatry A crusade, partly political and partly religious, involved a mixture of craft and cruelty which exhibit his character in a new light. Yet it is probable that he always sincerely felt that his work in general was one to which he was called of God. Even the prosaic regulations and "orders of the day," which are placed in the *Koran*, if not the reproduction, in cataleptic visions, of his previous thoughts, may have been regarded by him as having a divine sanction. The extent of possible self-deception in so extraordinary a combination of qualities, it is not easy to define. His conduct was, for the most part, on a level with his precepts. There was one exception; he allowed not more than four wives to a disciple: he himself, at one time, had eleven. While *Khadija* lived he was wedded to her alone.

The Koran. — The Koran is regarded as the word of God by a hundred millions of disciples. It is very unequal in style. In parts it is vigorous, and here and there imaginative, but generally its tone is prosaic. Its narrative portions are chiefly about scriptural persons, especially those of the Old Testament. Mohammed's acquaintance with these must have been indirect, from rabbinical and apocryphal sources. *Adam*, *Noah*, *Abraham*, *Moses*, and *Christ* are acknowledged as prophets. The deity of Christ and the doctrine of the Trinity are repudiated. The miracles of Jesus are acknowledged. Mohammed does not claim for himself miraculous power. Predestination is taught, but this became a conspicuous tenet of Moslems after the death of the founder. The immortality of the soul is admitted, the pains of hell are threatened to the wicked and to "infidels;" and a sensual paradise is promised to the faithful, although it is declared that higher spiritual joys are the lot of the most favored. The faith of Mohammed was, in substance, Judaism, the religion of the Old Testament; power being set before holiness, however, in the conception of God, and the supernatural mission of *Mohammed* substituted for the future Messianic reign of righteousness and peace, and coupled with the emphatic proclamation of the last judgment. The law in the Koran is a civil as well as a moral code. Notwithstanding his countenance of sensuality by his own practice, as well as by his legalizing of polygamy, and his notion of paradise, Mohammed elevated the condition of woman among the Arabs. Before there was unbridled profligacy: now there was a regulated polygamy. Severe prohibitions are uttered against thieving, usury, fraud, false witness; and alms-giving is emphatically enjoined. Strong drink and gambling were prohibited.

The gem of the Koran is "The Lord's Prayer of the Moslems:" "In the name of God, the compassionate Compassioner, the Sovereign of the day of

judgment. Thee do we worship, and of Thee do we beg assistance. Direct us in the right way; in the way of those to whom Thou hast been gracious, in whom there is no wrath, and who go not astray."

The Arabic Conquests: Syria, Persia, Egypt. — Mohammed made no provision for the succession. The *Caliphs*, or "successors," combined in themselves civil, military and religious authority. They united the functions of emperor and pope. *Ali*, the husband of *Fatima*, Mohammed's favorite daughter, had hoped to succeed him. But, by the older companions of the prophet, *Abubekr*, Mohammed's father-in-law was appointed. The *Schiites* were supporters of Ali, while the *Sunnites*, who adhered to "the traditions of the elders," were against him. These two parties have continued until the present day; the *Persians* being *Schiites*, and the *Turks*, *Sunnites*. Mohammed, before he died, was inflamed with the spirit of conquest. Full of the fire of fanaticism, mingled with a thirst for dominion and plunder, the Arabians rapidly extended their sway. These warriors, to their credit be it said, if terrible in attack, were mild in victory. Their two principal adversaries were the *Eastern Empire* and *Persia*. Mohammedanism snatched from the empire those provinces in which the Greek civilization had not taken deep root, and it made its way into Europe. It conquered *Persia*, and became the principal religion of those Asiatic nations with which history mainly has to do. Mohammed had made a difference in his injunctions between heathen, apostates, and schismatics, all of whom were to embrace Islam or to perish, and Jews and Christians, to both of whom was given the choice of the Koran, tribute, or death. They must buy the right to exercise their religion, if they refused to say that "Allah is God, and Mohammed is His prophet." *Omar* (634–644), the next caliph after *Abubekr*, and a leader distinguished alike for his military energy and his simplicity of manners and life, first brought all Arabia, which was impelled as much by a craving for booty as by religious zeal, into a cordial union under his banner. Then he carried the war beyond the Arabian borders. *Palestine* and *Syria* were wrested from the Greek Empire; the old cities of *Jerusalem*, *Antioch*, and *Damascus* fell into the hands of the impetuous Saracens. A mosque was erected on the site of Solomon's Temple. The *Persian Empire* was invaded, and, after a series of sanguinary battles, especially the battle of *Cadesia* (636), followed by the battle of *Nehavend* (642), was destroyed. *Ctesiphon*, with all its riches, was captured, and *Persepolis* was sacked. The last king of the line of *Sassanids*, *Yezdegerd III.*, having lived for many years as a fugitive, perished by the hand of an assassin (652). Meantime *Egypt* had submitted to the irresistible invaders under *Amrou*, who was aided by the Christian sect of the *Copts*, out of hostility to the Greek Orthodox Church. After a siege of fourteen months, *Alexandria*

was taken; but it is probably not true that the library was burned by *Omar's* order. In the disorders of the times, the great collections of books had probably, for the most part, been dispersed and destroyed. Six friends of Mohammed, selected by *Omar*, chose *Othman* (644–656) for his successor, who stirred up enmity by his pride and avarice. Under him the Christian *Berbers* in Africa were won over to the faith of Islam, and paved the way for its further advance.

The Ommiads: Conquest of Africa and Spain. — *Othman* was assassinated by three fanatics, and *Ali* was then raised to the caliphate; but *Muawwiyah*, representing the family of the *Ommiads*, made himself the head of an opposing party, and, after the assassination of *Ali*, became sole caliph (661). He removed the seat of the caliphate to *Damascus*. He carried the Arabian conquests as far as the *Indus* and *Bokhara*. He created a fleet on the Mediterranean, under an "Admiral," that is, a commander on the sea. In seven successive years he menaced Constantinople with his navy. At a later time, in 717, under the caliph *Soliman*, another great attempt was made on the capital of the Greek Empire. With an army of a hundred and twenty thousand men, he traversed Asia Minor and the Hellespont, and was supported in his attack by a fleet of eighteen hundred sail. But the energetic defense, which was aided by the use of "the Greek fire," — an artificial compound which exploded and burned with an unquenchable flame, — caused the grand expedition to fail; and the Eastern Empire had another long lease of life. The successors of *Muawwiyah* accomplished the subjugation of Africa. They were invited by the native inhabitants, who groaned under the burdens of taxation laid on them by the Greek emperors. About A.D. 700 the Arab governor, *Musa*, completed the conquest of the African dominion of the Greeks as far as the Atlantic. The amalgamation of the *Berbers* with the other inhabitants of that region, and with the *Arabs*, resulted in the race called *Moors*. At this time the Spanish Visigothic kingdom, which had become Catholic (586–601), was much enfeebled, and a prey to discord. Under *Tarik* — from whom *Gibraltar*, or the mountain of *Tarik* near which he landed, is named — the Arabs crossed into Spain, and for the first time found themselves face to face with the barbarians of the North. In the great battle of *Xeres de la Frontera*, near the *Guadalquivir*, in 711, which lasted for three days, the fate of the Visigothic kingdom was decided. Eight years were occupied in conquering Spain. In 720 the Saracens occupied *Septimania* north of the Pyrenees, a dependency of the Gothic kingdom. Gaul now lay open before them. The Mohammedan power threatened to encircle Christendom, and to destroy the Church and Christianity itself. In the plains between *Tours* and *Poitiers*, the Saracens were

met by the Austrasian Franks under *Charles Martel* (732). The impetuous charges of the Saracen cavalry were met and beaten back by the infantry of the *Franks*, which confronted them like an iron wall. The Mohammedan defeat saved Christian Europe from being trampled under foot by the Mussulman; it saved the Christian people of the *Aryan* nations from being subjugated by the *Semitic* disciples of the Koran. At the same time that Spain was overrun, the Turkish lands on the east of the Caspian were subdued. The old antipathy between the Iranians and Turanians, the Schiite Persians and the Sunnite Turks, was afterwards carried into Europe by the Ottoman Moslems.

The Abassides: Bagdad. — Misgovernment embittered the faithful against the rule of the *Ommiads* in *Damascus*, although Syria had become a source of higher culture for the Arabians: there they became acquainted with Greek learning. The adherents of *Ali* found vigorous champions in the *Abassides*, who, as *Hashemites*, laid claim to the caliphate. One of them, *Abul Abbas*, was made caliph by the soldiers in 750. The fierce cruelty of his party against the *Ommiads* led to the murder of all of them except *Abderrahman*, who fled to Africa, and, in 755, founded an independent caliphate at *Cordova*. The *Abassides* attached themselves to the *Sunnite* creed. Under *Almansor*, the brother and successor of *Abbas*, *Bagdad*, a city founded by *Almansor* (754–775) on the banks of the Tigris, was made the seat of the caliphate, and so continued until the great Mongolian invasion in 1258. Bagdad was built on the west bank of the Tigris, but, by means of bridges, stretched over to the other shore. It was protected by strong, double walls. It was not only the proud capital of the caliphate: it was, besides, the great market for the trade of the East, the meeting-place of many nations, where caravans from China and Thibet, from India, and from Ferghana in the modern Turkestan, met throngs of merchants from Armenia and Constantinople, from Egypt and Arabia. There trading-fleets gathered which carried the products of the North and West down the great rivers to the Persian Gulf and the Indian Ocean. *Bagdad* was to the caliphs what *Byzantium* was to Constantine, or *Alexandria* to the Ptolemies. It became the grandest city in the world. Canals to the number of six hundred ran through it, and a hundred and five bridges bound its two parts together. It was furnished with many thousand mosques and as many baths. The palace of the caliphs comprised in itself all the splendor which Asiatic taste and extravagance could collect and combine in one edifice.

The Eastern Caliphate. — Deprived of the western extremity of their empire, the *Abassides* still ruled over *Asia* and *Africa*. In their luxurious and splendid court, the caliphs, served by a

vast retinue of officers with the *Vizier* at their head, copied the magnificence of the ancient Persians. The most famous of the caliphs of Bagdad is *Haroun-al-Raschid*, or "Aaron the Just" (768–809). His name is familiar even to children as the wonderful hero of the "Arabian Nights." His reign, like that of *Solomon* in ancient Judæa, was considered in after times the golden age of the caliph dominion. As in the case of *Charlemagne*, poetry and romance invested his character and reign with all that can give glory and honor to a king and a sage. Brilliant pictures were drawn of the boundless wealth and luxury of his court, and of his admirable piety and wisdom. About him there was assembled a host of jurists, linguists, and poets. Three hundred scholars traveled at his expense through different lands. Righteous judgments were ascribed to him, and oracular sayings. He was made the ideal ruler of Oriental fancy. His real character fell much below the later popular conception. He behaved like an Eastern despot towards all his kindred who stood in his way. The Persian family of *Barmecides* he exterminated, when his passionate attachment to one of them turned to hatred on account of an obscure affair connected with the harem. Stories told by Western chroniclers of his relations with *Charlemagne* require to be sifted. The Greek emperor *Nicephorus*, who had rashly defied him, he addressed as the "Roman dog." Nine times *Haroun* invaded the Greek Empire, left its provinces wasted as by a hurricane, and extorted from it a tribute which he obliged the emperors, who repented of their daring, to pay in coin stamped with his image. His best distinction is in the liberal patronage which he, no doubt, extended to learning. In this he was imitated by his son *Al Mamun* (813–833), who founded numerous schools, and expended vast sums in behalf of science and letters. The caliphate was weakened by the introduction of the *Turks*, somewhat as the Roman Empire fared from its relations with the Germans. *Montassem* (833–842), the eighth of the Abassides, brought in a Turkish guard of forty thousand slaves, purchased in *Tartary*. These soldiers, instead of remaining servants, became lawless masters, and disposed of the throne as the prætorians at Rome had done. The palace of the caliphs was filled with violence. Revolution and anarchy, kept up during two centuries, broke the caliphate into fragments. Conspiracies and insurrections were the order of the day. *Africa* had detached itself in the time of *Haroun-al-Raschid*. In *Asia* various independent dynasties arose, formed mostly by Turkish governors of provinces.

The Turkish Emirs. — In the eleventh century, the *Seljukian Turks* despoiled the Arabs of their sovereignty in the East. The caliph at *Bagdad* gave up all his temporal power to *Togrul Bey* (1058), and retained simply the spiritual headship over orthodox

Mussulmans. To the Turk who bore the title *Emir al Omra*, was given the military command. He was what the Mayor of the Palace had been among the Franks. In 1072 his son, *Malek Shah*, made *Ispahan* his capital, and governed Asia from China to the vicinity of Constantinople.

The Fatimite Caliphate. — In the ninth and tenth centuries the *Aglaites* (800–909), whose capital was *Cairoan* (in Tunis), were dominant in the Western Mediterranean, established themselves, in their marauding expeditions, in *Corsica*, *Sardinia*, and *Sicily*, and several times attacked Italy. In 909 they, with the *Edrissites*, adherents of *Ali*, in *Fez*, formed, under a Fatimite chief, *Moez*, with Egypt, the *African Caliphate*, the seat of which was at *Cairo* (968). The Fatimite caliphs extended their power over Syria. The most famous of the caliphs of *Cairo* was *Hakem* (996–1020), a monster of cruelty, who claimed to be the incarnation of Deity. These caliphs claimed to be the descendants of *Ali* and of *Fatima*. Their dynasty was extinguished by *Saladin* in 1171.

The Caliphs of Cordova. — In Spain the caliphs of *Cordova* allowed to the Christians freedom of worship and their own laws and judges. The mingling of the conquerors with the conquered gave rise to a mixed *Mozarabic* population. The *Franks* conquered the country as far as the *Ebro* (812). Under *Mohammed I.* (852), the Saracen governors of the provinces sought to make themselves independent; but the most brilliant period of the caliphate of Cordova followed, under *Abderrahman III.* (912–961). In the eleventh century there was anarchy, produced by the African guard of the caliphs, which played a part like that of the Turkish guard at *Bagdad*, and by reason of the rebellion of the governors. In 1031 the last descendant of the *Ommiads* was deposed, and in 1060 the very title of caliph vanished. The caliphate gave place to numerous petty Moslem kingdoms. The African Mussulmans came to their help, and thus gave the name of *Moors* to the Spanish Mohammedans. Their language and culture, however, remained Arabic. The Arabian conquests had moved like a deluge to the *Indus*, to the borders of *Asia Minor*, and to the *Pyrenees*. In *Syria* they were not generally resisted by the people. *Egypt*, for the same reason, was an easy conquest. It took the Moslems sixty years to conquer *Africa*. In three years nearly all *Spain* was theirs; and it was not until seven hundred years after this time that they were utterly driven out of that country.

The Moslem Government. — The Moslem civilization rested on the Koran. Grammar, lexicography, theology, and law stood connected at first with the study and understanding of the Sacred Book. The *Caliph* was the fountain of authority. There was a fixed system of taxation, the poll-tax and land-tax being imposed only on non-Moslem subjects. All Moslems received a yearly pension, a definite sum determined by their rank. The

empire was divided into provinces, each governed by a *Prefect*, who was a petty sovereign, subject only to the *Caliph*. The *Generals* were appointed by the caliph, by the prefects, or by the *Vizier*, who was the prime minister. The *Judges* (*cadis*) were appointed by the same officers. There was a court of appeal over which the caliph presided. There were inspectors of the markets, who were also censors of morals. The *Imám* had for his function to recite the public prayers in the mosque. The leader of the yearly pilgrimage to Mecca was an officer of the highest dignity.

Theology: Law: Literature. — The Mohammedans entered into discussions of theology, which gave rise to differences, and to schools and sects. The nature of the Deity, predestination, the future life, were subjects of profound and subtle inquiry. More than once, pantheistic doctrine was broached by speculative minds, such as *Avicenna* and *Averrhoes*. In Persia, *Súfism*, a form of mysticism, made great progress. It extolled the unselfish love of God, and a contemplative and ascetic life. *Law* was studied; and on the basis of the *Koran*, and of reasonings upon it, systems of jurisprudence were created. *Science* and *Literature* kept pace with legal studies. *Poetry* flourished through the whole period of the Eastern caliphate. There were, also, Persian poets who hold an important place in the history of literature, of whom *Firdousi* (about 940 to 1020) and *Saadi* (who died in 1291) are the most eminent. Under the *Abassides* in Syria, through Christian scholars and by translations, the Arabians became acquainted with the Greek authors. They cultivated geography. The Moslems were students of astronomy, and carried the study of mathematics, which they learned from the Greeks and Hindus, very far. But they apparently felt no interest in the poets, orators, and historians of antiquity. In the study of *Aristotle*, and in metaphysical philosophy, they were proficients. Medicine, also, they cultivated with success. They delved in *Alchemy* in the search for the transmutation of metals.

Commerce and the Arts. — The Moslems engaged actively in commerce. They acquired much skill in various branches of mechanical art. The weapons of *Damascus* and of *Toledo*, the silks of *Granada*, the saddles of *Cordova*, the muslins, silks, and carpets of the Moslem dominions in the East, were highly prized in Christian countries. They manufactured paper. Forbidden to represent the human form in painting and sculpture, their distinction in the fine arts is confined to architecture. Peculiar to them is the *Arabesque* ornamentation found in their edifices: the idea of the arch was borrowed from the Byzantine style. One of their most famous monuments is the mosque at *Cordova*. The ruins of the *Alhambra*, in Spain, a palace and a fortress, illustrate the richness and elegance of the Saracenic style of building.

The Arabian Mind. — Neither in architecture, nor in any other department, were the Arabs in a marked degree original. They invented nothing. They were quick to learn, and to assimilate what they learned. They were apt interpreters and critics, but they produced no works marked by creative genius. Many of the scholars at the court of the caliphs were Christians and Jews. Yet *Bagdad*, *Samarcand*, *Cairo*, *Grenada*, *Cordova*, were centers of intellectual activity and of learning when the nations of Western Europe had not escaped from the barbarism resulting from the Teutonic invasions.

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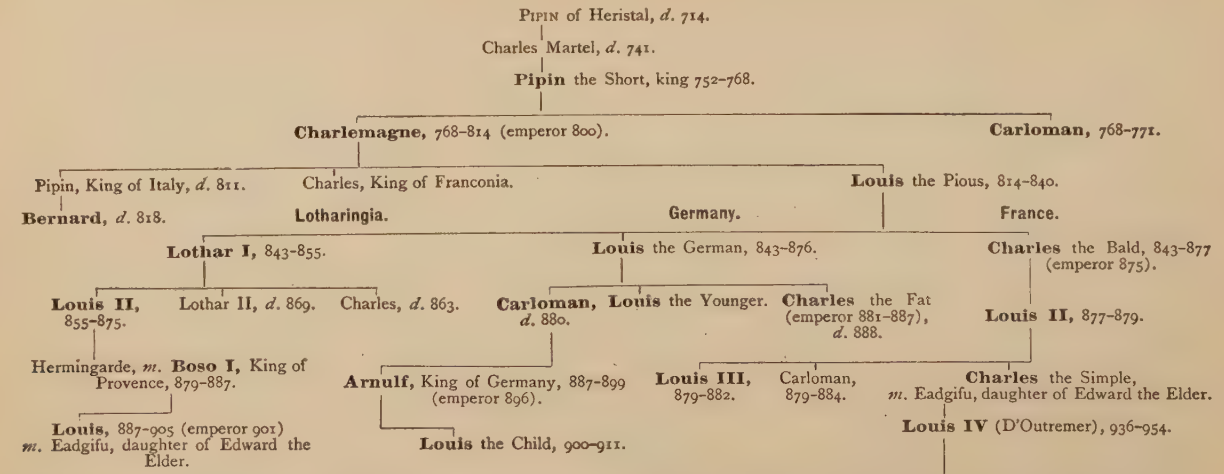
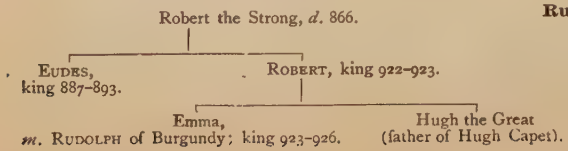
EMPIRE
OF
CHARLEMAGNE
BALTIC SEA
NORTH SEA
BRITONS
ANGLO-SAXONS
SAXONIA
Hamburg
Bremen
Verden
Minden
Magdeburg
Hildesheim
Hallerstadt
Elbe R.
Oder R.
Vistula R.
POMERANIA
SLAVI
AUSTRASIA
NEUSTRIA
BRITANNIA
Boulogne
Ghent
Antwerp
Cambrai
Amiens
Soissons
Rouen
Seine R.
Paris
Rheims
Metz
Verdun
Loire R.
Nantes
Orleans
Auxerre
Tours
Fontenay
Bourges
Poitiers
Clermont
Angouleme
AQUITANIA
Fronsac
Bordeaux
Calors
Toulouse
BURGUNDY
Besançon
Basle
Rhone R.
Saone R.
Geneva
Lyons
Avignon
Marseilles
Pamplona
NAVARRE
SPANISH MARCHE
Narbonne
Roussillon
Girona
Barcelona
Lerida
Saragossa
Tarragona
Tortosa
Valencia
BALEARIC IS.
CALIPHATE OF CORDOVA
MEDITERRANEAN SEA
CORSICA
SARDINIA
Palermo
Messina
Aachen
Cologne
Liege
Coblenz
Osnabruck
Paderborn
Dulmen
Engelheim
Frankfort
Erfurt
Mayence
Worms
Speyer
Wurzburg
Regensburg
Strasburg
Augsburg
ALEMANIA
BAVARIA
Constance
Salzburg
Danube R.
BOHEMIA
Prague
MORAVIA
CARINTHIA
PANNONIA
AVARES
Theiss R.
Trent
Aquileia
Milan
Pavia
Verona
Turin
Mantua
Venice
LOMBARDY
ITALY
Genoa
Pisa
Ravenna
Florence
ADRIATIC SEA
CROATIA
DALMATIA
SERVIA
Sirmium
Belgrade
BULGARIA
Danube R.
Philippopolis
EMPIRE
Ragusa
Bari
Brindisi
ROME
DUCHY OF BENEVENTO
Gaeta
Naples
Amalfi
Athens

THE CARLOVINGIAN HOUSE.



RIVAL KINGS OF FRANCE NOT OF THE CARLOVINGIAN LINE.



Period II.

FROM THE CARLOVINGIAN LINE OF FRANK KINGS TO THE ROMANO-GERMANIC EMPIRE.

(A.D. 751-962.)

CHAPTER I.

THE CARLOVINGIAN EMPIRE TO THE DEATH OF CHARLEMAGNE (A.D. 814).

Pipin the Short. — The great event of the eighth century was the organization and spread of the dominion of the *Franks*, and the transfer to them of the Roman Empire of the West. Three Frank princes — *Charles Martel*, *Pipin the Short*, and *Charlemagne*, or *Karl the Great* — were the main instruments in bringing in this new epoch in European history. They followed a similar course, as regards the wars which they undertook, and their general policy. *Charles Martel*, the conqueror of the Saracens at *Poitiers*, rendered great services to the Church; but he provoked the lasting displeasure of the ecclesiastics by his seizures of church property. He rewarded his soldiers with archbishoprics. *Pipin*, however, was earnestly supported by the clergy. He had the confidence and favor of the Franks, and in 751, with the concurrence of Pope *Zacharias*, deposed *Childeric III.*, and assumed the title of king. The long hair of *Childeric*, the badge of the Frank kings, was shorn, and he was placed in a monastery. In 752 *Pipin* was anointed and crowned at *Soissons* by *Boniface*, the bishop of *Mentz*, who exerted himself to restore order and discipline in the Frank Church, which had fallen into disorder in the times of Charles Martel.

Pipin in Italy. — The controversy with the Greeks about the use of images had alienated the popes from the Eastern Empire. The encroachments of the Lombards threatened Rome itself, and were a constant menace to the independence of its bishops. Pope *Stephen III.* resorted to *Pipin* for help against these aggressive neighbors; and, in 754, *Stephen* solemnly repeated, in the cathedral of St. Denis, the ceremony of his coronation. The Carlovingian usurpation was thus hallowed in the eyes of the people

by the sanction of the Church. The alliance between the Papacy and the Franks, so essential to both, was cemented. Pipin crossed the Alps in 754, and humbled *Aistulf*, the Lombard king; but, as Aistulf still kept up his hostility to the Pope, Pipin once more led his forces into Italy, and compelled him to become tributary to the Frank kingdom, and to cede to him the territory which he had won from the Greek Empire, — the exarchate of *Ravenna* and the *Pentapolis*, or the lands and cities between the Apennines and the Adriatic, from *Ferrara* to *Ancona*. This territory the Frank king formally presented to St. Peter. Thus there was founded the temporal kingdom of the popes in Italy. *Pipin* was called *Patricius* of Rome, which made him its virtual sovereign, although the office and title implied the continued supremacy of the Eastern Empire. He united under him all the conquests which had been made by *Clovis* and his successors. His sway extended over *Aquitaine* and as far as the Pyrenees. It was the rule of the *Teutonic* North over the more *Latin* South, which had no liking for the Frank sovereignty.

Charlemagne: the Saxons and Saracens. — *Pipin* died in 768. By the death of his younger son, Carloman, his older son, *Charles*, in 771 became the sole king of the Franks. Charlemagne is more properly designated *Karl the Great*, for he was a German in blood and speech, and in all his ways. He stands in the foremost rank of conquerors and rulers. His prodigious energy and activity as a warrior may be judged by the number of his campaigns, in which he was uniformly successful. The eastern frontier of his dominions was threatened by the *Saxons*, the *Danes*, the *Slaves*, the *Bavarians*, the *Avars*. He made eighteen expeditions against the Saxons, three against the Danes, one against the Bavarians, four against the Slaves, four against the Avars. Adding to these his campaigns against the Saracens, Lombards, and other peoples, the number of his military expeditions is not less than fifty-three. In all but two of his marches against the Saxons, however, he accomplished his purpose without a battle. That he was ambitious of conquest and of fame, is evident. That he had the rough ways of his German ancestors, and was unsparing in war, is equally certain. Yet he was not less eminent in wisdom than in vigor; and his reign, on the whole, was righteous as well as glorious. The two most formidable enemies of Charlemagne were the *Saxons* and the *Saracens*. The Saxon war "was checkered by grave disasters, and pursued with undismayed and unrelenting determination, in which he spared neither himself nor others. It lasted continuously — with its stubborn and ever-recurring resistance, its cruel devastations, its winter campaigns, its merciless acts of vengeance — as the effort which called forth all Charles's energy for thirty-two years" (772–804). The Saxons were heathen. The

conquest of them was the more difficult because it involved the forced introduction of Christianity in the room of their old religion. More than once, when they seemed to be subdued, they broke out in passionate and united revolt. Their fiercest leader in insurrection was *Witikind*. A last and terrible uprising, in consequence of the slaughter of forty-five hundred Saxons on the *Aller* as a punishment for breach of treaty, was put down in 785, when *Witikind* submitted, and consented to receive Christian baptism. During the progress of the Saxon war, at the call of the Arab governor of *Saragossa* for aid against the caliph *Abderrahman*, Charles marched into Spain, and conquered Saragossa and the whole land as far as the *Ebro*. On his return, in the valley of *Ronceveaux*, the Frank rear guard was surprised and destroyed by the *Basques*. There fell the Frank hero *Roland*, whose gallant deeds were a favorite subject of mediæval romances. The duchy of *Bavaria* was abolished after a second revolt of its duke, *Tassilo* (788). One of the most brilliant of Charlemagne's wars was that against the Hunnic *Avars* (791). Their land between the *Ems* and *Raab* he annexed to his empire. Bavarian colonists were planted in it. Enormous treasures which they had gathered, in their incursions, from all Europe, were captured, with their "Ring," or palace-camp. The Slavonic tribes were kept in awe. *Brittany* was subjugated in 811. In the closing years of Charles's reign, the *Danes* became more and more aggressive and formidable. He visited the northern coasts, made *Boulogne* and *Ghent* his harbors and arsenals, and built fleets for defense against the audacious invaders.

Charlemagne in Italy. — Some of the most memorable incidents in Charlemagne's career are connected with Italy. While he was busy in the Saxon war, he had been summoned to protect Pope *Hadrian I.* (772–795) from the attack of the Lombards. To please his mother, *Charles* had married, but he had afterwards divorced, the daughter of the Lombard king *Desiderius*. She was the first in the series of Charlemagne's wives, who, it is said, were nine in number. By the divorce he incurred the resentment of Desiderius, who required the Pope to anoint the sons of *Carloman* as kings of the Franks. In 772 Charlemagne crossed the Alps by the Mont Cenis and the St. Bernard, captured *Pavia*, and shut up Desiderius in a Frank monastery. The king of the Franks became king of the *Lombards*, and lord of all Italy, except the *Venetian Islands* and the southern extremity of *Calabria*, which remained subject to the Greeks. The German king and the Pope were now, in point of fact, dominant in the West. A woman, *Irene*, who had put out the eyes of her son that she herself might reign, sat on the throne at Constantinople. This was a fair pretext for throwing off the Byzantine rule, which afforded no protection to

Italians. Once more *Charles* visited Italy, to restore to the papal chair *Leo III.*, who had been expelled by an adverse party, and, at Charles's camp at *Paderborn*, had implored his assistance. On Christmas Day in the year 800, during the celebration of mass in the old Basilica of St. Peter, *Leo III.* advanced to *Charlemagne*, and placed a crown on his head, saluting him, amid the acclamations of the people, as Roman emperor.

Meaning of Charles's Coronation. — The coronation of Charlemagne made him the successor of Augustus and of Constantine. It was not imagined that the empire had ever ceased to be. The Byzantine emperors had been acknowledged in form as the rulers of the West: not even now was it conceived that the empire was divided. In the imagination and feeling of men, the creation of the Cæsars remained an indivisible unity. The new emperor in the West could therefore only be regarded as a rival and usurper by the Byzantine rulers; but Charlemagne professed a friendly feeling, and addressed them as his brothers, — as if they and he were exercising a joint sovereignty. In point of fact, there had come to be a new center of wide-spread dominion in Western Europe. The diversity in beliefs and rites between Roman Christianity and that of the Greeks had been growing. The popes and Charlemagne were united by mutual sympathy and common interests. The assumption by him of the imperial title at their instance, and by the call of the Roman people, was the natural issue of all the circumstances.

Charles's System of Government. — Charlemagne showed himself a statesman bent on organization and social improvement. There was a system of local officers. The border districts of the kingdom were made into *Marks*, under *Margraves* or *Marquesses*, for defense against the outlying tribes. One of them, to the east of Bavaria, was afterwards called *Austria*. *Dukes* governed provinces, some of which afterwards became kingdoms. Their power the emperor tried to reduce. The empire was divided into districts, in each of which a *Count* (*Graf*) ruled, with inferior officers, either territorial or in cities. *Bishops* had large domains, and great privileges and immunities. The officers held their places at the king's pleasure: they became possessed of landed estates, and the tendency was, for the offices to become hereditary.

The old German word *Graf* is of uncertain derivation, but means the same as *count* (from the Latin *comes*). *Mark* is a word found in all the Teutonic languages. From the signification of *boundary*, it came to be applied, like its synonym *march*, to a frontier district. A *margrave* (*Mark-Graf*) was a *mark-count*, or an officer ruling for the king in such a district. A *viscount* (*vicecomes*) was an officer subordinate to a *count*. *Pfalz*, meaning originally *palace* (from the Latin *palatium*), was the term for any one of the king's estates. The *palsgrave* (*Pfalz-Graf*) was first his representative in charge

of one of these domains. The *stallgrave* (*Stall-Graf*) corresponded to the *constable* (*comes stabuli*) in English and French. It signifies the officer in charge of the king's *stables*, the groom. He had a military command. A later designation of the same office is *marshal* (from two old German words, one of which means a *horse*, as seen in our word *mare*, having the same etymology, and the other means a *servant*).

Imperial deputies, or *missi*, lay and ecclesiastical together, visited all parts of the kingdom to examine and report as to their condition, to hold courts, and to redress wrongs. There were appeals from them to the imperial tribunal, over which the *Palsgrave* presided. Twice in the year great *Assemblies* were held of the chiefs and people, to give advice as to the framing of laws. The enactments of these assemblies are collected in the *Capitularies* of the Frank kings. In the Church, Charlemagne tried to secure order, which had sadly fallen away, and had given place to confusion and worldliness. He himself exercised high ecclesiastical prerogatives, especially after he became emperor.

Learning and Culture. — One of the chief distinctions of Charlemagne is the encouragement which he gave to learning. In his own palace at *Aachen* (*Aix*), he collected scholars from different quarters. Of these the most eminent is *Alcuin*, from the school of York in England. He was familiar with many of the Latin writers, and while at the head of the school in the palace, and later, when abbot of St. Martin in *Tours*, exerted a strong influence in promoting study. *Charlemagne* himself spoke Latin with facility, but not until late in life did he try to learn to write. It was his custom to be read to while he sat at meals. Augustine's *City of God* was one of the books of which he was fond. In the great sees and monasteries, schools were founded, the benefits of which were very soon felt.

Charles's Personal Traits. — Charlemagne was seven feet in height, and of noble presence. His eyes were large and animated, and his voice clear, but not so strong as his frame would have led one to expect. His bearing was manly and dignified. He was exceedingly fond of riding, hunting, and of swimming. *Eginhard*, his friend and biographer, says of him, "In all his undertakings and enterprises, there was nothing he shrank from because of the toil, and nothing that he feared because of the danger." He died, at the age of seventy, on Jan. 28, 814. He had built at *Aix la Chapelle* a stately church, the columns and marbles of which were brought from Ravenna and Rome. Beneath its floor, under the dome, was his tomb. There he was placed in a sitting posture, in his royal robes, with the crown on his head, and his horn, sword, and book of the Gospels on his knee. In this posture his majestic figure was found when his tomb was opened by *Otto III.*, near the end of the tenth century. The marble chair in which the dead monarch sat is still in the cathedral at *Aix*: the other relics are at *Vienna*. The splendor of Charlemagne's reign made it a favorite theme of romance among the poets of Italy: a mass of poetic legends gathered about it.

Extent of the Empire. — Charlemagne's empire comprised all Gaul, and Spain to the Ebro, all that was then Germany, and the greater part of Italy. Slavonic nations along the Elbe were his allies. Pannonia, Dacia, Istria, Liburnia, Dalmatia, — except the sea-coast towns, which were held by the Greeks, — were subject to him. He had numerous other allies and friends. Even *Haroun-*

al-Raschid, the famous Caliph of Bagdad, held him in high honor. Among the most valued presents which were said to have come from the Caliph were an elephant, and a curious water-clock, which was so made, that, at the end of the hours, twelve horsemen came out of twelve windows, and closed up twelve other windows. This gift filled the inmates of the palace at *Aix* with wonder.

Condition of the People. — The number of free Franks diminished under Charlemagne. They were thinned out in the wars, or sunk into vassalage. The warnings and rebukes in the Capitularies, or body of laws, show that the upper clergy were often sensual and greedy of gain. The bishops would often lead in person their contingent of troops, until they were forbidden to do so by law. Nine-tenths of the population of Gaul were slaves. Charlemagne made *Alcuin* the present of an estate on which there were twenty thousand slaves. Especially in times of scarcity, as in 805 and 806, their lot was a miserable one. At such times, they fled in crowds to the monasteries. The social state was that of feudalism "in all but the development of that independence in the greater lords, which was delayed by the strength of Karl, but fostered, at the same time, by his wars and his policy towards the higher clergy."

Conversion of Germany: Boniface. — The most active missionaries in the seventh and eighth centuries were from the British islands. At first they were from Ireland and Scotland. *Columban*, who died in 615, and his pupil *Gallus*, labored, not without success, among the *Alemanni*. Gallus established himself as a hermit near Lake Constance. He founded the Abbey of *St. Gall*. The Saxon missionaries from England were still more effective. The most eminent of these was *Winfrid*, who received from Rome the name of *Bonifacius* (680–755). He converted the *Hessians*, and founded monasteries, among them the great monastery of *Fulda*. There his disciple, *Sturm*, "through a long series of years, directed the energies of four thousand monks, by whose unsparing labors the wilderness was gradually reclaimed, and brought into a state of cultivation." *Boniface* had proved the impotence of the heathen gods by felling with the axe an aged oak at *Geismar*, which was held sacred by their worshipers. Among the *Thuringians*, *Bavarians*, and other tribes, he extirpated paganism by peaceful means. He organized the German Church under the guidance of the popes, and, in 747, was made archbishop of *Mentz*, and primate. But his Christian ardor moved him to carry the gospel in person to the savage *Frisians*, by whom he was slain. He thus crowned his long career with martyrdom.

Conversion of the Scandinavians. — The apostle of the Scandinavians was *Ansgar* (801–865). The archbishopric of *Hamburg* was founded for him by *Louis the Pious*, with the papal

consent; but, as Hamburg was soon plundered by pirates, he became bishop of *Bremen* (849). In that region he preached with success. Two visits he made to *Sweden*, the first with little permanent result; but, at the second visit (855), the new faith was tolerated, and took root. The triumph of the religion of the cross, which *Ansgar* had planted in *Denmark*, was secured there when *Canute* became king of England. The first Christian king in Sweden was *Olaf Schooskonig* (1008). In *Norway*, Christianity was much resisted; but when *Olaf the Thick*, who was a devoted adherent of the Christian faith, had perished in battle (1033), his people, who held him in honor, fell in with the church arrangements which he had ordained; and he became *St. Olaf*, the patron saint of Norway.

The Benedictines. — *Benedict*, born at *Nursia*, in Umbria, in 543, the founder of the monastery of *Monte Cassino*, north-west of Naples, was the most influential agent in organizing monasticism in Western Europe. He was too wise to adopt the extreme asceticism that had often prevailed in the East, and his judicious regulations combined manual labor with study and devotion. They not only came to be the law for the multitude of monasteries of his own order, but also served as the general pattern, on the basis of which numerous other orders in later times were constituted. His societies of monks were at first made up of laics, but afterwards of priests. The three vows of the monk were *chastity*, including abstinence from marriage; *poverty*, or the renunciation of personal possessions; and *obedience* to superiors. The Benedictine cloisters long continued to be asylums for the distressed, schools of education for the clergy, and teachers of agriculture and the useful arts to the people in the regions where they were planted. Their abbots rose to great dignity and influence, and stood on a level with the highest ecclesiastics.

CHAPTER II.

DISSOLUTION OF CHARLEMAGNE'S EMPIRE: RISE OF THE KINGDOMS OF FRANCE, GERMANY, AND ITALY.

Divisions in the Empire. — The influence of *Charlemagne* was permanent; not so his empire. It had one religion and one government, but it was discordant in language and in laws. The Gallo-Romans and the Italians spoke the Romance language, with variations of dialect. The Germans used the Teutonic tongue. Charlemagne left to the Lombards, to the Saxons, and to other peoples, their own special laws. The great bond of unity had been

EMPIRE OF
CHARLEMAGNE
A.D.843
NORTH SEA
BALTIC SEA
ENGLAND
Hamburg
Bremen
SAXONY
WENDS
Elbe R.
Vistula R.
oder R.
SLAVI
Aachen
Cologne
Rhine R.
Frankfort
Laon
Rouen
Verdun
Mayence
Würzburg
BOHEMIA
BRITANNIA
NEUSTRIA
Paris
AUSTRASIA
Ratisbon
MORAVIA
Loire R.
Orleans
Danube R.
Nantes
Tours
KM. OF THE AVARS
Poitiers
Basle
BAVARIA
CARINTHIA
AQUITANIA
Geneva
Bordeaux
Venice
CROATIA
Genoa
Ravenna
GASCONY
Pamplona
Toulouse
Avignon
Arles
SEPTIMANIA
NAVARRE
Narbonne
Marseilles
SPANISH MARCH
Emporium
Barcelona
ADRIATIC SEA
MEDITERRANEAN SEA
Rome
EMPIRE OF
CHARLEMAGNE
A.D. 887.
NORTH SEA
BALTIC SEA
ENGLAND
Hamburg
Bremen
SAXONY
WENDS
SLAVI
Cologne
Aachen
Frankfort
Laon
Würzburg
Prague
BOHEMIA
Verdun
Paris
Regensburg
MORAVIA
BRITANNIA
WESTERN FRANCIA
Nantes
Orleans
Danube R.
Loire R.
Tours
Basle
KM. OF THE AVARS
Poitiers
Geneva
Lyons
Bordeaux
Venice
Genoa
Ravenna
GASCONY
Pamplona
Toulouse
Avignon
Arles
SEPTIMANIA
Narbonne
Marseilles
SPANISH MARCH
Emporium
CORSICA
Barcelona
ADRIATIC SEA
MEDITERRANEAN SEA
Rome

the force of his own character and the vigor of his administration. His death was, therefore, the signal for confusion and division. The tendency to dismemberment was aided by the ambition of the princes of the imperial family. The *Austrasian* Franks, to whom Charlemagne belonged, craved unity. The *Gallo-Romans* in the West, the *Teutons* in the East, aspired after independence.

Louis the Pious (814–840), Charlemagne's youngest son, — who, in consequence of the death of his elder brothers, was the sole successor of his father, — lacked the energy requisite for so difficult a place. He was better adapted to a cloister than to a throne. He had been crowned at *Aix* before his father's death; but he consented to be crowned anew by Pope *Stephen IV.* at *Rheims*, in 816. His troubles began with a premature division of his states between his sons, *Lothar*, *Pipin*, and *Louis*. His nephew, *Bernhard*, who was to reign in Italy in subordination to his uncle, rebelled, but was captured and killed (818). In order to provide for his son *Charles the Bald*, whose mother *Judith* he had married for his second wife, he made a new division in 829. The elder sons at once revolted against their father, and *Judith* and her son were shut up in a cloister (830). *Louis* the son repented, the Saxons and East Franks supported the emperor, and he was restored. In 833 he took away *Aquitaine* from Pipin, and gave it to *Charles*. The rebellious sons again rose up against him. In company with Pope *Gregory IV.*, who joined them, they took their father prisoner on the plains of Alsace, his troops having deserted him. The place was long known as the "Field of Lies." He was compelled by the bishops to confess his sins in the cathedral at *Soissons*, reading the list aloud. Once more *Louis* was released, and forgave his sons; but partition after partition of territory, with continued discord, followed until his death. The quarrels of his surviving sons, *Lothar*, *Louis the German*, and *Charles the Bald*, brought on, in 841, the great battle of *Fontenailles*. The contest was occasioned by the ambition of *Lothar*, the eldest, who claimed for himself the whole imperial inheritance. There was great carnage, and *Lothar* was defeated. The bishops present saw in the result a verdict of God in favor of his two adversaries. The result was the *Treaty of Verdun* for the division of the empire.

Terms of the Treaty of Verdun. — *Louis the German* took the Eastern and German Franks, and *Charles the Bald* the Western and Latinized Franks. *Lothar*, who retained the imperial title, received the middle portion of the Frank territory, including Italy and a long, narrow strip of territory between the dominions of his brothers, and extending to the North Sea. This land took later the name of *Lotharingia*, or *Lorraine*. It always had the character of a border-land. While *Louis's* share comprised only German-speaking peoples, *Charles's* kingdom was made up almost

exclusively of Gallo-Roman inhabitants; while under *Lothar* the two races were mingled. This division marks the birth of the *German* and *French* nations as such. The German-speaking peoples in the East, who were affiliated in language, customs, and spirit, more and more grew together into a nation. In like manner, the subjects of the Western kingdom more and more were resolved into a Franco-Roman nationality. *Lothar* ruled at Aix-la-Chapelle, and was styled emperor; but each of the other kingdoms was independent, and the empire of Charlemagne was dissolved. Only for a short time, under *Charles the Fat* (884–887), nearly the whole monarchy of Charlemagne was united under one scepter. When he was deposed it was again broken in pieces; and four distinct kingdoms emerged, — those of the Eastern and Western Franks, "the forerunners of Germany and France," and the kingdoms of Italy and of Burgundy, in South-eastern Gaul, which were sometimes united and sometimes separate. *Lotharingia* was attached now to the Eastern and now to the Western Frank kingdom. In theory there was not a severance, but a sharing, of the common possession which had been the object of contention.

Eastern Carlovingians. — *Charles the Fat* was a weak and sluggish prince. He offered no effectual resistance to the destructive ravages of the Normans, or Scandinavian Northmen. He was deposed in 887, and died in the following year on an island in the Lake of Constance. His successor, the grandson of *Louis the German*, *Arnulf*, duke of Carinthia, became king of the Germans, and emperor (887–899); and, after his short reign, the line of Louis died out in *Louis the Child*, the weak son of *Arnulf* (899–911). The house of Charlemagne survived only among the Western Franks.

During the reign of Louis the Child, *Hatto* (I.), archbishop of *Mentz* and primate of Germany, was regent and guardian of the king. He was a bold defender of the unity of the empire. He was charged, truly or falsely, with taking the life of *Adalbert*, a Frank nobleman whom he had enticed into his castle. There was a popular tradition that the devil seized Hatto's corpse, and threw it into the crater of Mount Ætna. The mistake is often made of connecting the popular legend of the "Mouse-tower" at *Bingen* on the Rhine, with him. It was told of a later Hatto (*Hatto II.*), who was likewise archbishop of *Mentz* (968). He was charged with shutting up the poor in a barn, in a time of famine, and of burning them there. As the story runs, he called them "rats who ate the corn." Numberless mice swam to the tower which he had built in the midst of the stream, and devoured him. *Southey* has put the tale into a ballad, — "God's Judgment on a Wicked Bishop."

Kingdom of France. — In 841 *Rouen* fell into the hands of the Normans, and *Paris* lay open to their attacks. In 861 *Charles the Bald* invested a brave soldier, *Robert the Strong*, whose descent is not known, with the county of *Paris*, that he might resist the invaders. He held the country between the Seine and the

Loire, under the name of the *Duchy of France*. The other *Francia*, east of the Rhine, continued to be an important part of Germany, the district called *Franconia*. Robert was the great-grandfather of *Hugh Capet*, the founder of the kingdom of *France*. Under the imbecile *Charles the Fat*, the audacious Northmen (885–886) laid seige to *Paris*. It was *Odo*, or *Eudes*, count of Paris, who led the citizens in their heroic and successful resistance. Him the nobles of France chose to be their king. His family were called "Dukes of the French." Their duchy — *Western* or *Latin Francia* — was the strongest state north of the Loire. The feudal lords were growing mightier, and the imperial or royal power was becoming weaker. After *Odo* of Paris was elected to the Western kingdom, there followed a period of about a hundred years during which there was a king sometimes from his house and sometimes from the family of the Carlovingians. The latter still spoke German, and, when they had the power, reigned at *Laon* in the north-eastern corner of the kingdom. *Odo* ruled from 888 until 898. He had to leave the southern part of France independent. During the last five years of his life he was obliged to contend with *Charles the Simple* (893–923), who was elected king by the Carlovingian party of the north. The most noted of the Carlovingian kings at *Laon* was *Louis* "from beyond seas" (936–954), Charles's son, who had been carried to England for safety. His reign was a constant struggle with *Hugh the Great*, duke of the French, the nephew of King Odo. *Hugh* would not accept the crown himself. On the death of *Louis V.* (986–987), the direct line of Charlemagne became extinct. The only Carlovingian heir was his uncle, *Charles, duke of Lorraine*. His claim the barons would not recognize, but elected *Hugh Capet*, duke of France, to be king, who, on the 1st (or the 3d) of July, 987, was solemnly crowned in the cathedral of Noyon, by the archbishop of Rheims. Just at this juncture, when the contest was between the dukes of the French and *Charles of Lorraine*, the Carlovingian claimant to the sovereignty, the adhesion and support of Duke *Richard* of Normandy (943–996) was of decisive effect. The Normans had been on the side of *Laon;* now they turned the scale in favor of the elevation of the Duke of France. The German party at *Laon* could not withstand the combined power of *Rouen* and *Paris*. Thus with *Hugh Capet*, the founder of the Capetian line, the kingdom of *France* began, having *Paris* for its capital; and the name of *France* came gradually to be applied to the greater part of Gaul. But when *Hugh Capet* became king, there were many sovereign states in France, that is, in Gaul, eight of which were above the rest in power and extent. "The counts of *Flanders*, *Champagne*, and *Vermandois*, and the dukes of *Normandy*, *Brittany*, *Burgundy*, and *Aquitaine*, regarded themselves as the new king's

peers or equals." *Lorraine*, *Arles*, and *Franche Comté* — parts of modern France — "held of the emperor, and were, in fact, German." *Hugh Capet's* dukedom was divided by the Seine. He was lay abbot of St. Denis, the most important church in France.

The German Kingdom. — With the death of *Louis the Child* (911) the German branch of the Carlovingian line was extinguished. The Germans had to choose a king from another family. Germany, like France, was now composed of great fiefs. But there were two parties, differing from one another in their character and manners. The one consisted of the older Alemannic and Austrasian unions, where the traces of Roman influence continued, where the large cities were situated, and the principal sees. Here were formed the duchies of *Swabia* and *Bavaria*, and *Franconia* (Austrasian France). To the other, consisting chiefly of the duchy of *Saxony*, were attached *Thuringia* and a part of *Frisia*. In France the royal power, at the start, was so weak, that, not being dreaded, it was suffered to grow. In Germany the royal power was so strong that there was a constant effort to reduce it. Hence in France the result was centralization; in Germany the tendency was to division. In France the long continuance of the family of *Hugh Capet* made the monarchy *hereditary*. In Germany the frequent changes of dynasty helped to make it *elective*.

Conrad I. — When Louis died, *Conrad* of Franconia (911–919) was chosen king by the clerical and secular nobles of the five duchies, in which the counts elevated themselves to the rank of dukes, — Franconia, Saxony, Lorraine, Swabia, and Bavaria. Germany thus became an elective kingdom; but since, as a rule, the sovereignty was continued in one family, the electoral principle was qualified by an hereditary element. *Conrad* began the struggle against the great feudatories, which went on through the Middle Ages. The dukes always chafed under the rule of a king; yet, for the glory of the nation and for their own safety against attacks from abroad, they were anxious to preserve it from extinction. The *Hungarians*, to whom *Louis the Child* had consented to pay tribute, renewed their incursions. They marched in force as far as *Bremen*. *Conrad* had wished to reduce the power of Saxony, and to detach from it Thuringia. He was constantly at war with his own subjects. Yet on his death-bed he showed his disinterested regard to the interests of the kingdom. He called to him his brother *Eberhard*, and charged him to carry his crown and crown jewels to his enemy *Henry*, duke of the Saxons, who was most capable of defending the country against the Hungarian invaders.

Italy. — After the empire of *Charles the Fat* was broken up, a strong anti-German feeling was manifest in Italy. The people wanted the king of Italy, and, if possible, the emperor of the Romans, to be of their own nation. But they could not agree:

there was a violent contest between the supporters of *Berengar* of Friuli and the supporters of *Guido* of Spoleto. *Arnulf* came twice into Italy to quell the disturbance, and on his second visit, in 896, was crowned emperor. Civil war soon broke out again. Within twenty years the crown had been given to five different aspirants. They were Germans, or were Italians only in name. *Berengar I.* (888–924) was crowned emperor by the Pope, but had to fight against a competitor, *Rudolph*, king of Burgundy, whom the turbulent nobles set up in his place. *Berengar* was finally defeated and assassinated. His grandson, *Berengar II.* (of Ivrea) (950–961), had to fly to Germany (943) to escape a competitor for the throne, *Hugh*, count of Provence, brother of *Ermengarde*, Berengar's step-mother, to whom she had given the crown. His relations with *Otto I.* (the Great) led to very important consequences, to be narrated hereafter.

State of Learning in the Tenth Century. — Under Charles the Bald, there were not wanting signs of intellectual activity. *John Scotus Erigena*, — or John Scot, Erinborn, — who was at the head of his palace-school, was an acute philosopher, who, in his speculations in the vein of New Platonism, tended to pantheistic doctrine. His opinions were condemned at the instance of *Hincmar*, the eminent archbishop of Rheims. But after the deposition of *Charles the Fat* (887), there followed a period of darkness throughout the West. The universal political disorder was enough to account for this prevalent ignorance. But, in addition, the Latin language ceased to be spoken by the people, while the new vernacular tongues were not reduced to writing. Latin could only be learned in the schools; and these fell more and more into decay, in the confusion of the times. The mental stimulus which the study of the Latin had communicated, there was nothing, as yet, in the new languages to replace.

The Papacy in the Ninth and Tenth Centuries. — While Italy was under the rule of *Justinian* and his successors, the popes were subject to the tyranny of the Eastern emperors. After the Lombard conquest, their position, difficult as it was on account of the small protection afforded them from Constantinople, was favorable to the growth of their influence and authority. By their connection with *Pipin* and *Charlemagne*, they were recognized as having a spiritual headship, the counterpart of the secular supremacy of the emperor. The election of the Pope was to be sanctioned by the emperor, and that of the emperor by the Pope. But *Charlemagne* was supreme ruler over all classes and persons in Italy, as in his own immediate dominions. In the disorder that ensued upon his death, the imperial authority in all directions was reduced. The Frank bishops were frequently appealed to as umpires among the contending Carolingian princes. The growth of the power of the great bishops carried in it the exaltation of the highest bishop of all, the Roman pontiff. A *pallium*, or mantle, was sent by the Pope to all archbishops on their accession, and was considered to be a badge of the papal authority. In the earlier part of the

ninth century, there appeared what are called the *pseudo-Isidorian decretals*, consisting of forged ecclesiastical documents purporting to belong to the early Christian centuries, which afforded a sanction to the highest claims of the chief rulers of the Church. These are universally known to be an invention; but, in that uncritical day, this was not suspected. They contained not much in behalf of hierarchical claims which had not, at one time or another, been actually asserted and maintained. In the spirit of the decretals Pope *Nicholas I.* (858–867) acted, when this energetic pontiff overruled the iniquitous decision of two German synods, and obliged *Lothar*, king of Lotharingia, to take back his lawful wife, *Theutberga*, whom he had divorced out of regard to a mistress, *Waldrada*. In the tenth century (904–962), when Italy, in the absence of imperial restraint, was torn by violent factions, the Papacy was for half a century disposed of by the *Tuscan* party, and especially by two depraved women belonging to it, *Theodora*, and her daughter *Maria* (or *Marozia*). The scandals belonging to this dismal period in the history of the papal institution are to be ascribed to the anarchy prevailing in Italy, and to the vileness of the individuals who usurped power at Rome.

CHAPTER III.

INVASIONS OF THE NORTHMEN AND OTHERS: THE FEUDAL SYSTEM.

Incursions of the Northmen. — The *Scandinavians*, or *Northmen*, were a Teutonic people, by whom were gradually formed the kingdoms of *Denmark*, *Norway*, and *Sweden*. Their incursions, prior to *Charlemagne*, were towards the Rhine, but at length assumed more the character of piracy. They coasted along the shores in their little fleets, and lay in wait for their enemies in creeks and bays; whence they were called *vikings*, or children of the bays. By degrees they ventured out farther on the sea, and became bolder in their depredations. They sent their light vessels along the rivers of France, and established themselves in bands of five or six hundred at convenient stations, whence they sallied out to plunder the neighboring cities and country places. They did not *cause*, but they *hastened*, the fall of the Frank Empire. In 840 they burned *Rouen;* in 843 they plundered *Nantes*, *Saintes*, and *Bordeaux*. *Hastings*, a famous leader of these hardy sea-robbers, sailed along the coast of the Spanish peninsula, took *Lisbon* and pillaged it, and burned *Seville*. Making a descent upon *Tuscany*, he captured, by stratagem, and plundered the city

of *Luna*, which he at first mistook for Rome. In 853 the daring rovers captured *Tours*, and burned the Abbey of St. Martin; and, three years later, they appeared at *Orleans*. In 857 they burned the churches of *Paris*, and carried away as captive the abbot of St. Denis. As pagans they had no scruple about attacking churches and abbeys, to which fugitives resorted for safety and for the hiding of their treasures. *Robert the Strong* fell in fighting these marauders (866). Their devastations continued down to the year 911, in the reign of *Charles the Simple;* then the same arrangement was made which the Romans had adopted in relation to the Germanic invaders. By the advice of his nobles, *Charles* decided to abandon to the Northmen, territory where they could settle, and which they could cultivate as their own. Rolf, or *Rollo*, one of their most formidable chiefs, accepted the offer; and the Northmen established themselves (911) in the district known afterwards as *Normandy*. *Rollo* received baptism, wore the title of duke, and thus became the liege of King *Charles*, who reigned at *Laon*, and whom he loyally served. Later the Normans joined hands with *ducal* France, and helped *Paris* to throw off its dependence on *royal* France and the house of Charlemagne which had ruled at *Laon*. It was by Norman help that the duchy of France was raised to the rank of a kingdom, and *Hugh Capet*, in the room of being a vassal of kings of German lineage, became the founder of French sovereigns. Under the Normans, tillage flourished; and the feudal system was established with greater regularity than elsewhere.

The Danes in England. — When, in 827, *Egbert*, the king of *Wessex*, united all the Saxons in England under his rule, the Danish attacks had already begun. In his later years these ravages increased. *Alfred* (871–901) was reduced to such straits in 878, that, with a few followers, he hid himself among the swamps and woods of Somersetshire. It was then, according to the legend, that he was scolded by the woman, who, not knowing him, had set him to watch her cakes, but found that he, absorbed in other thoughts, had allowed them to burn. Later, *Alfred* gained advantages over the Danes; but, in the treaty that was made with them, they received, as vassals of the West Saxon king, *East Anglia*, and part of *Essex* and *Mercia*. Already they had a lodgment in *Northumberland*, so that the larger part of England had fallen into Danish hands. The names of towns ending in *by*, as *Whitby*, are of Danish origin. *Alfred* compiled a body of laws called *dooms*, founded monasteries, and fostered learning. He himself translated many books from the Latin. His bravery in conflict with the Danes enabled him to spend his last years in quiet. *Athelstan*, the grandson of *Alfred* (925–940), was victorious over the Danes, and over the Scotch and Welsh of the North. Under

Edgar (959–975), the power of England was at its height. He kept up a strong fleet; but, in the time of *Æthelred II.* (the Unready), the Danish invasions were renewed. He and his bad advisers adopted the practice of buying off the invaders at a large price. In 994 *Swegen* invaded the country. He had been baptized, but had gone back to heathenism. In 1013 England was completely conquered by him. *Æthelred* fled to *Duke Richard the Good* of Normandy.

Canute. — The son of Æthelred, *Edmund*, surnamed *Ironside*, after the death of *Swegen*, kept up the war with his son Cnut, or *Canute*. After fighting six pitched battles with him, *Edmund* consented to divide the kingdom with him; but in the same year (1016) the English king died. *Canute* (1017–1035) now became king of all England. He had professed Christianity, and unexpectedly proved himself, after his accession, to be a good ruler. One of the legends about him is, that he once had a seat placed for himself by the seashore, and ordered the rising tide not to dare to wet his feet. Not being obeyed by the dashing waves, he said, "Let all men know how empty and worthless is the power of kings, for there is none worthy of the name but He whom heaven, earth, and sea obey by eternal laws." After that he never wore his crown, but left it on the image of Jesus on the cross. *Canute* inherited the crown of *Denmark*, and won *Norway* and part of *Sweden;* so that he was the most powerful prince of his time. His sons, however, did not rule well; and in 1042 the English chose for king one of their own people, *Edward*, called *the Confessor*, the son of *Æthelred*. In the time of Canute, the power of the Danes, and of the Northmen generally, was at its height. Denmark, Norway, Sweden, and England were ruled by them; and Scandinavian princes by descent governed in Normandy and in Russia. Although a most vigorous race, the Northmen showed a wonderful facility in adopting the language and manners of the people among whom they settled. The effect of their migrations was to diminish the strength and importance of their native countries which they had left.

Other Settlements of Northmen. — The Northmen made many other voyages which have not yet been mentioned. As early as 852 there was a Scandinavian king in *Dublin*. They early conquered the *Shetland Isles*, the *Orkneys*, and the *Hebrides*. On the northern coast of Scotland, they founded the kingdom of *Caithness*, which they held to the end of the twelfth century. *Iceland* was discovered by the Northmen, and was settled by them in 874. About the same time *Greenland* was discovered, and towards the end of the tenth century a colony was planted there. This led to the discovery of the mainland of America, and to the occupation, for a time, of *Vinland*, which is supposed to have been

CENTRAL EUROPE
About A.D. 980
Western Empire
Karolingia or Western Kingdom
Burgundy
IRELAND
ENGLAND
DENMARK
Hamburg
POMERANIA
R. Elbe
R. Oder
FRISLAND
SAXONY
Bremen
Utrecht
Magdeburg
Paderborn
MELSSEN
POLAND
LOWER
LOTHARINGIA
Köln
Liittich
AACHEN
Frankfurt
EASTERN FRANCIA
Prag
BOHEMIA
MORAVIA
CHROBATIA
Ghent
Laon
Trier
Mainz
Rouen
Rheims
UPPER
LOTHARINGIA
Strassburg
Regensburg
AUSTRIA
Le Mans
Angers
DUCHY OF
BURGUNDY
Besançon
Zurich
HUNGARY
CARINTHIA
R. Maros
R. Danube
R. Theiss
Poitiers
Geneva
Aosta
MILAN
Pavia
Verona
M. VERONA
Vienne
Lyons
Grenoble
Bordeaux
Turin
R. Po
CHROBATIA
SERVIA
R. Danube
Toulouse
Genoa
Lucca
Florence
Pisa
TUSCANY
Nismes
ARLES
DALMATIA
Narbonne
SPOLETUM
CORSICA
ROME
Barcelona
R. Ebro
SPAIN

the coast of New England. In *Russia*, where the Northmen were called *Varangians*, *Rurik*, one of their leaders, occupied *Novgorod* in 862, and founded a line of sovereigns, which continued until 1598.

Incursions of Saracens. — The *Saracens* were marauders in Italy, as the Northmen were in France. From *Cairoan* (in Tunis), as we have seen, they sent out their piratical fleets, which ravaged Malta, Sicily, and other islands of the Mediterranean. These corsairs, checked for the moment by the fleets of Charlemagne, afterwards began anew their conquests. From Sicily, of which they made themselves masters in 831, they passed over to the Italian mainland. Among their deeds are included the burning of *Ostia*, *Civita Vecchia*, and the wealthy abbey of *Monte Cassino*. They landed on the shores of Provence, established a military colony there, pillaged *Arles* and *Marseilles*, and continued their depredations in Southern France and Switzerland.

Incursions of Hungarians. — The *Magyars*, called by the Greeks *Hungarians*, a warlike people of the Turanian group of nations, crossed the Carpathian Mountains about 889. They overran the whole of Hungary and Transylvania. In 900, in the course of their predatory invasions, they penetrated into Bavaria, and the king of Germany paid them tribute. They carried their incursions into Lombardy and into Southern Italy. They even crossed the Rhine, and devastated Alsace, Lorraine, and Burgundy. Such terror did they excite that their name remained in France a synonym of detestable ferocity.

Character of the Later Invasions. — The incursions in the ninth century differed from the great Germanic invasions which had subverted the Roman Empire. The Northmen and the Saracens moved in small bands, whose main object was plunder, and not either permanent conquest, or, as was the aim of the Arabians, the spread of a religion by the sword. The *Hungarians* alone established themselves in the valley of the Theiss and the Danube, after the manner of the Franks, the Burgundians, and the Goths; and there they remained. The great effect of the last invasion was to accelerate the breaking up of political unity, and the introduction of feudal organization, or the preponderance of local rule as opposed to centralized power.

THE NORTHMEN IN ENGLAND AND ITALY.

Later than the events narrated above, there were two great achievements of the Northmen, which it is most convenient to describe here, although they occurred in the eleventh century. They are the conquest of England, and the founding of the kingdom of Naples and Sicily.

I. THE NORMAN CONQUEST OF ENGLAND.

The Norman Invasion. — The duchy of Normandy had become very strong and prosperous, and, under the French-speaking Northmen, or Normans, had grown to be one of the principal states in Western Europe. *Edward*, king of England, surnamed the *Confessor*, or Saint (1042–1066) had been brought up in Normandy, and favored his own Norman friends by lavish gifts of honors and offices. The party opposed to the foreigners was led by *Godwin*, earl of the West Saxons. After being once banished, he returned in arms; and Norman knights and priests were glad to escape from the country. Edward's wife was *Edith*, daughter of Godwin. They had no children; and on his death-bed he recommended that Earl *Harold*, the son of Godwin, should be his successor. The Normans claimed that he had promised that their duke, *William*, should reign after him. It was said that *Harold* himself, on a visit to William, had, either willingly or unwillingly, sworn to give him his support. *Edward*, who was devout in his ways, though a negligent ruler, was buried in the monastery called Westminster, which he had built, and which was the precursor of the magnificent church bearing the same name that was built afterwards by King *Henry III.* *Harold* was now crowned. Duke *William*, full of wrath, appealed to the sword; and, under the influence of the archdeacon *Hildebrand*, Pope *Alexander II.* took his side, and sanctioned his enterprise of conquest. At the same time the north of England was invaded by the king of the Norwegians, a man of gigantic stature, named *Hardrada*. The Norman invaders landed without resistance on the shore of *Sussex*, on the 28th of September, 1066, and occupied *Hastings*. *Harold* encamped on the heights of *Senlac*. On the 14th of October the great battle took place in which the Normans were completely victorious. The English stood on a hill in a compact mass, with their shields in front and a palisade before them. They repulsed the Norman charges. But the Normans pretended to retreat. This moved the Saxons to break their array in order to pursue. The Normans then turned back, and rushed through the palisade in a fierce onset. An arrow pierced the eye of *Harold*, and he was cut to pieces by four French knights. The Norman duke, *William the Conqueror*, was crowned king on Christmas Day; but it was four years before he overcame all resistance, and got full control over the country. The largest estates and principal offices in England he allotted to Normans and other foreigners. The crown of *William* was handed down to his descendants, and gradually the conquerors and the conquered became mingled together as one people.

EFFECT OF THE NORMAN CONQUEST.

Character of the Saxons. — The Saxons at the time of the Conquest were a strong and hardy race, hospitable, and fond of good cheer, which was apt to run into gluttony and revels. Their dwellings were poor, compared with those of the better class of Normans. They were enthusiastic in out-door sports, such as wrestling and hunting. They fought on foot, armed with the shield and axe. The common soldier, however, often had no better weapon than a fork or a sharpened stick. The ordeals in vogue, as a test of guilt and innocence when one was accused of a crime, were, plunging the arm into boiling water, or holding a hot iron in the hand for three paces. *London* was fast growing to be the chief town, and eclipsing *Winchester*, the old Saxon capital. A king like *Alfred*, and scholars like *Bede* and *Alcuin*, not to speak of old chronicles and ballads, show that literature was valued; but the Danish invasions in *Northumberland*, where schools and letters had flourished, did much to blight the beginnings of literary progress.

The Norman Spirit and Influence. — The tapestry at *Bayeux* represents in a series of pictures the course of the Norman conquest. There we see the costume of the combatants. The Norman gentlemen were mounted, and fought with lance and sword. Of their bravery and military skill, their success affords abundant proof. Although the Normans were victors and masters in England, not only was the conquest gradual, but the result of it was the amalgamation of the one people with the other. The very title of *conqueror*, attached to William, was a legal term (*conquæstor*), and meant *purchaser* or *acquirer*. There was an observance of legal forms in the establishment and administration of his government. The *folkland*, or the public land, was appropriated by him, and became crown-land. So all the land of the English was considered to be forfeited, and estates were given out liberally to Norman gentlemen. The nobility became mainly Norman, and the same was true of the ecclesiastics and other great officers. All the land was held as a grant from the king. In 1085 the making of *Domesday* was decreed, which was a complete statistical survey of all the estates and property in England. The object was to furnish a basis for taxation. The *Domesday Book* is one of the most curious and valuable monuments of English history. Among the changes in law made by William was the introduction of the Norman wager of battle, or the duel, by the side of the Saxon methods of ordeal described above. In most of the changes, there was not so much an uprooting as a great transformation of former rules and customs.

England and the Continent. — One of the most important results of the Norman Conquest was the bringing of England into

much more intimate relations with the continent. The horizon of English thought and life was widened. One incidental consequence was the closer connection of the English Church with the Papacy. Foreign ecclesiastics, some of them men of eminence and of learning, were brought in. It was this connection with the continent that led England to take so important a part in the Crusades.

The Norman Government. — As regards feudalism, one vital feature of it — the holding of land by a military tenure, or on condition of military service — was reduced to a system by the conquest. But *William* took care not to be overshadowed or endangered by his great vassals. He levied taxes on all, and maintained the place of lord of all his subjects. He was king of the English, and sovereign lord of the Norman nobles. He summoned to the *Witan*, or Great Assembly, those whom he chose to call. This summons, and the right to receive it, became the foundation of the *Peerage*. Out of the old Saxon *Witan*, there grew in this way the *House of Lords*. The lower orders, when summoned at all, were summoned in a mass; afterwards we shall find that they were called by representatives; and, in the end, when the privilege of appearing in this way was converted into a right, the *House of Commons* came into being. In like manner, the *King's Court* gradually came to be, in the room of the Assembly itself, a judicial and governing Committee of the Assembly. From this body of the king's immediate counselors emerged in time the *Privy Council* and the *Courts of Law*. Out of the Privy Council grew, in modern times, the *Cabinet*, composed of what are really "those privy councilors who are specially summoned." Committees of the National Assembly, in the course of English history, acquired "separate being and separate powers, as the legislative, judicial, and executive branches of the government." Thus the English Constitution is the product of a steady growth.

Mingling of Blood and Languages. — A multitude of Normans emigrated into England, especially to *London*. The Normans became Englishmen, as a natural consequence. But they affected the spirit and manners of the people by whom they were absorbed. By opening avenues for French influence, *chivalry*, with its peculiar ideas and ways, was brought into England. But it must never be forgotten that the *Normans* were kinsfolk of the Saxons. Both conquerors and conquered were Teutons. The conquest was very different, in this particular, from what the conquest of Germany by France, or of France by Germany, would be. The French language which the Normans spoke had been acquired by them in their adopted home across the channel. To this source the *Latin* element, or words of Latin etymology, in our English tongue is mainly due. The loss of the old Saxon inflections is another

marked change ; but this is not due, to so large an extent, solely to the influence of Norman speech. But the English language continued to be essentially Teutonic in its structure. For a long time the two tongues lived side by side. At the end of the twelfth century, if French was the language of polite intercourse, English was the language of common conversation and of popular writings. Learned men spoke, or could speak, and they wrote, in Latin.

Norman Buildings. — The Normans built the cathedrals and castles. Down to the eleventh century, the *Romanesque*, or "round-arched" architecture, derived from Italy, had been the one prevalent style in Western Europe. In the modification of it, called the *Norman* style, we find the round arch associated with massive piers and narrow windows. *Durham* cathedral is an example of the Norman Romanesque type of building. The Norman conquerors covered England with *castles*, of which the White Tower of London, built by William, is a noted specimen. Sometimes they were square, and sometimes polygonal ; but, except in the palaces of the kings, they afforded little room for artistic beauty of form or decoration. They were erected as fortresses, and were regarded by the people with execration as strongholds of oppression.

II. THE NORMANS IN ITALY AND SICILY.

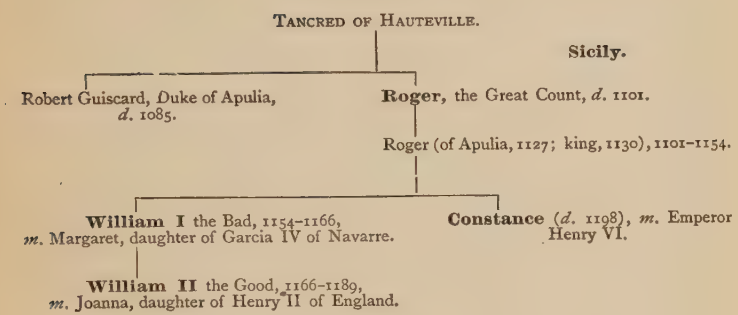
The Norman Kingdom of Naples and Sicily. — Early in the eleventh century, knights from Normandy wandered into Southern Italy, and gave their aid to different states in battle against the Greeks and Saracens. In 1027 the ruler of Naples gave them a fertile district, where they built the city of *Aversa*. By the reports of their victories and good fortune, troops of pilgrims and warriors were attracted to join them. The valiant sons of the old count, *Tancred* of *Hauteville*, were among the number. They supported the Greek viceroy in an attack on the Arabs in Sicily ; but, on his failing duly to reward them, they turned against him, and conquered *Apulia* for themselves. Under *Robert Guiscard* (1056–1085), they made themselves masters of all Southern Italy. They defeated the army of Pope Leo IX. at *Civitella*, and received from him as fiefs their present and anticipated conquests in Apulia, Calabria, and Sicily. Twelve years after, *Robert*, with the help of his brother *Roger*, wrested Sicily, with its capital, *Palermo*, from the Saracens, who were divided among themselves (1072). The seaports of *Otranto* and *Bari* were also taken by *Robert*. He even entered on the grand scheme of conquering the Byzantine Empire, but his death frustrated this endeavor. His nephew *Roger II.* (1130–1154) took the remaining possessions of the Greeks in Southern Italy and Sicily, united them in the kingdom of Naples and Sicily, and received from the Pope the title of king. In this

kingdom the feudal system was established, and trade and industry flourished. In culture and prosperity it surpassed all the other Italian communities. At *Salerno* was a famous school of medicine and natural science; at *Amalfi* and *Naples* were schools of law. But the Norman nobility was corrupted and enervated by the luxury of the South, and by the influence of Mohammedan customs, and modes of thought. During fifty-six years *Roger* and his two successors, *William the Bad* (1154–1166) and *William the Good* (1166–1189), ruled this flourishing kingdom, which then fell by inheritance to the *Hohenstaufen* German princes. On the mainland and in Sicily, numerous stately buildings and ruined castles and towers point back to the romantic period of Norman rule.

Norman Traits. — It is a remarkable fact, that the Normans, although so distinguished as rovers and conquerors, have vanished from the face of the earth. They were lost in the kingdoms which they founded. They adopted the languages of the nations which they subdued. But while in England they were merged in the English, and modified the national character, this effect was not produced in Italy and Sicily. In Sicily they found Greek-speaking Christians and Arabic-speaking Mussulmans; and Italians came into the island in the track of the conquerors. The Normans did not find there a nation as in England; and they created not a nation, but a kingdom of a composite sort, beneficent while it lasted, but leaving no permanent traces behind. "The Normans in Sicily," says Mr. Freeman, "so far as they did not die out, were merged, not in a Sicilian nation, for that did not exist, but in the common mass of settlers of Latin speech and rite, as distinguished from the older inhabitants, Greek and Saracen." Independent, enterprising, impatient of restraint, gifted with a rare imitative power which imparted a peculiar tinge and a peculiar grace to whatever they adopted from others, they lacked originality, and the power to maintain their own distinctive type of character and of speech.

Mr. Freeman has eloquently described the spread of the Normans, "the Saracens of Christendom," in all corners of the world. They fought in the East against the Turks. "North, south, east, the Norman lances were lifted." The Norman "ransacked Europe for scholars, poets, theologians, and artists. At Rouen, at Palermo, and at Winchester he welcomed merit in men of every race and every language." "And yet that race, as a race, has vanished." "The Scottish Bruce or the Irish Geraldine passed from Scandinavia to Gaul, from Gaul to England, from England to his own portion of our islands; but at each migration, he ceased to be Scandinavian, French, or English: his patriotism was in each case transferred to his new country, and his historic being belongs to his last acquired home." Norman blood was in the veins of the Crusaders who first stood on the battlements of Jerusalem, and of the great German emperor, *Frederic II.*

THE NORMANS.



THE FEUDAL SYSTEM.

Origin of Feudalism. — When the Franks conquered Gaul, they divided the land among themselves. This estate each free German held as *allodial* property, or as a *free-hold*. The king took the largest share. His palaces were dwellings connected with large farms or hunting-grounds, and he went with his courtiers from one to another. To his personal followers and officers he allotted lands. These *benefices*, it seems, were granted at first with the understanding that he might resume them at will. As holders of them, the recipients owed to him personal support. Other chiefs, and land-owners of a minor grade, took the same course. This was the germ of *feudalism*. More and more it grew to be the characteristic method of living and of government in Western Europe after the fall of Charlemagne's empire. The inheritors of his dominion were not the kings of France, of Germany, or of Italy, but the numerous feudal lords. Against the invasions of the Norman, Saracen, and Hungarian plunderers, the kings and the counts proved themselves incapable of defending territory or people. Meantime, the principle of heredity — the principle that benefices should go down from father to son, or to the next heir — had gained a firm footing. Another fact was that the royal offices became hereditary, and were transmitted to the heirs of allodial property. Thus the exercise of government and the possession of land were linked together. In times of danger, small proprietors more and more put themselves under the protection of the richer and stronger: that is, *allodial* property became *feudal*. This custom had begun long before, in the decadence of the Roman empire, when not only poor freemen, but also men of moderate means, ruined by taxation, put themselves under the protection of the great, and settled on their lands. They became

thus *colones* (*coloni*). In the later times of disorder of which we are now speaking, farmhouses in the country gave place to fortified *castles* on hill-tops or other defensible sites, about which clustered in villages the dependents of the lord, who tilled his land, fought for him, and, in turn, were protected by him.

The Substance of Feudalism. — "Feudality recognizes two principles, the land and the sword, riches and force, — two principles on which every thing depends, to which every thing is related, and which are united and identified with one another; since it is necessary to possess land in order to have the right to use the sword in one's own name (that is to say, to have the right of private war), and since the possession of land imposes the duty of drawing the sword for the suzerain, and in the name of the suzerain of whom the land is held." Feudalism is a social system in which there is a kind of *hierarchy* of lands in the hands of warriors, who hold of one another in a gradation. There is a chain reaching up from the tower of the simple gentleman to the royal *donjon*, or keep. In this social organization, there are the two grand classes of the *suzerains* and the *serfs;* but the *suzerain*, with the partial exception of the highest, is also a *vassal.*

Suzerain and Vassal. — The *suzerain* and the *vassal*, or *liege*, were bound together by reciprocal obligations. The vassal owed (1) military service on the demand of the lord; (2) such aid as the suzerain called for in the administration of justice within his jurisdiction; (3) other aids, such as, when he was a prisoner, to pay the ransom for his release; and pecuniary contributions when he armed his eldest son, and when he married his eldest daughter. These were legal or required aids. They took the place of *taxation* in modern states. There were other things that the vassal was expected to do which were *gracious* or *voluntary*. If the liege died without heirs, or forfeited the fief by a violation of the conditions on which it was held, it reverted to the lord. The liege was *invested* with the fief. He knelt before the suzerain, put his hands within the hands of the suzerain, and took an oath to be his *man*. This was *homage*, — from *homo* in the Latin, and *homme* in French, signifying *man*. The suzerain might at any time require its renewal. Under the feudal system, every thing was turned into a fief. The right to hunt in a forest, or to fish in a river, or to have an escort on the roads, might be granted as a fief, on the condition of loyalty, and of the *homage* just described.

Private War. — The vassal had the right to be tried by his peers; that is, by vassals on the same level as himself. He might, if treated with injustice, go to the superior: he might appeal to the suzerain of his immediate lord. But suzerains preferred to take justice into their own hands. Hence the custom

of *private war* prevailed, and of judicial combats, or *duels*, so common in the middle ages.

Entanglements of Feudalism. — Many suzerains were mutually vassals, each holding certain lands of the other. The same baron often held lands of different suzerains, who might be at war with each other, so that each required his service. The sovereign prince might be bound to do homage to a petty feudal lord on account of lands which the prince had inherited or otherwise acquired. The power of the suzerain depended on a variety of circumstances. The king might be weak, since feudalism grew out of the overthrow of royal power. The king of *France*, with the exception of titular prerogatives and some rights with regard to churches, which were often disputed, had no means of attack or defense beyond what the *duchy* of France furnished him. Yet logically and by a natural tendency, the king was the supreme suzerain. "Feudalism carried hid in its bosom the arms by which it was one day to be struck down."

Ecclesiastical Feudalism. — The clergy were included in the feudal system. The bishop was often made the *count*, and, as such, was the suzerain of all the nobles in his diocese. Cities were often under the suzerainty of bishops. Besides their tithes, the clergy had immense landed possessions. The abbots and bishops often availed themselves of the protection of powerful vassals, of whom they were the suzerains. On the other hand, bishops, who were also themselves *dukes* or *counts*, sometimes did homage for their temporalities to lay suzerains, especially to the king. In *France* and in *England*, in the middle ages, the feudal clergy possessed a fifth of all the land; in *Germany*, a third. The church, through bequests of the dying and donations from the living, constantly increased its possessions. It might be despoiled, but it could defend itself by the terrible weapon of excommunication.

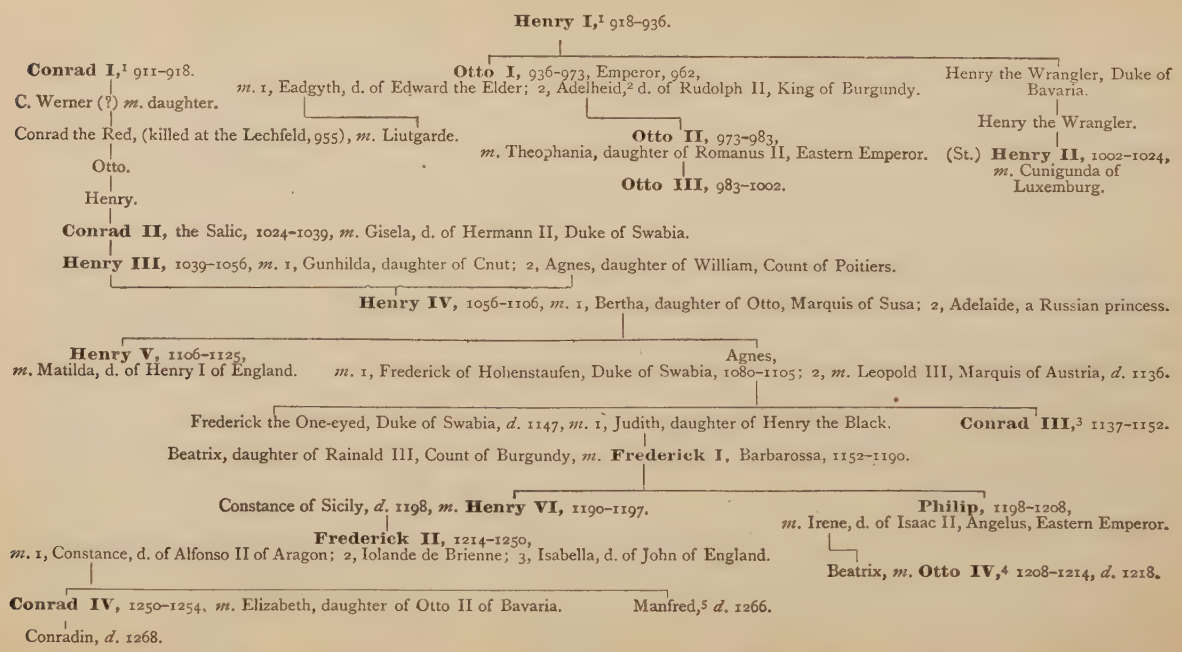
Serfs and Villains. — In the eleventh century Europe was thus covered with a multitude of petty sovereigns. Below the body of rulers, or the holders of fiefs, was the mass of the people. These were the *serfs*, — the tillers of the ground, the artisans, or the servants, who differed from slaves only in being attached to the soil: they could not be bought or sold. The *villains* were a grade above the serfs. The term (from *villæ*) originally meant *villagers*. They paid rent for the land which the proprietor allowed them to till; but they were subject, like the serfs, to the will of the suzerain; and the constant tendency was for them to sink into the inferior condition. *Slavery*, as distinguished from serfdom, gradually passed away under the emancipating spirit fostered by Christianity and the Church.

The Inheritance of Fiefs. — At first the *Salic* principle, which excluded females from inheriting fiefs, prevailed. But that gave

way, and daughters were preferred in law to collateral male relatives. When a female inherited, the fief was occupied by the suzerain up to the time of her marriage. It never ceased to be under the protection of the sword. In *France*, the right of primogeniture was established, but with important qualifications, which varied in different portions of the country. The eldest, however, always had the largest portion. In *Germany*, the tendency to the division of fiefs was more prevalent. Among the *Normans* in *England*, and under their influence in *Palestine*, the law of inheritance by the eldest was established in its full rigor.

Spirit of Feudalism. — Feudalism had more vitality than the system of absorbing all the land by a few great proprietors, which existed in the period of the decline of the Roman Empire. Individuality, courage, the proud sense of belonging to an aristocratic order, were widely diffused among the numerous feudal landowners. The feeling of loyalty among them was a great advance upon the blind subjection of the slave to his master. But the weight of feudalism was heavy on the lower strata of society. The lord was an autocrat, whose will there was neither the power nor the right to resist, and who could lay hold of as much of the labor and the earnings of the subject as he might choose to exact. The petty suzerain, because his needs were greater, was often more oppressive than the prince. The serf could not change his abode, he could not marry, he could not bequeath his goods, without the permission of his lord.

THE SAXON, FRANCONIAN, AND HOHENSTAUFEN IMPERIAL HOUSES.



[1] Conrad I and Henry I seem to have been related. By one account their mothers were the daughters of Emperor Arnulf.

[2] Widow of Lothar, King of Italy.

[3] Elected 1127 in opposition to Lothar; accepted as his successor.

[Abridged from George's *Chronological Tables*.]

[4] Elected in opposition to Philip; accepted as his successor, 1208; ruined by battle of Bouvines.

[5] King of Naples and Sicily after Conrad IV; killed in battle of Benevento against Charles of Anjou. Manfred's mother was Bianca Langia, daughter of a Lombard noble.

Period III.

FROM THE ESTABLISHMENT OF THE ROMANO-GERMANIC EMPIRE TO THE END OF THE CRUSADES.

(A.D. 962-1270.)

CHAPTER I.

THE CHURCH AND THE EMPIRE: PREDOMINANCE OF THE EMPIRE:

TO THE CRUSADES, A.D. 1096.

I. KINGS AND EMPERORS OF THE SAXON HOUSE (918–1024).

Henry the Fowler (918–936). — The envoys who carried to Duke *Henry of Saxony* the announcement of his election as king of Germany are said to have found him in the Hartz Mountains with a falcon on his wrist: hence he was called *Henry the Fowler*. He is a great figure in mediæval history, and did much to make Germany a nation. He won back *Lorraine*, which had broken off from the kingdom. With it the *Netherlands* — Holland, Flanders, etc. — came to Germany. He united all the five great dukedoms, and governed with wisdom and moderation. At the end of five years, the *Hungarians* poured in with irresistible force. There was no alternative but to conclude with them a truce for nine years, during which he was to pay tribute. He set to work at once, however, to strengthen the defenses of his kingdom. He built walled towns and fortresses in the eastern districts of *Saxony* and *Thuringia*, and drafted one out of nine of the men from the population in the marches for military service. The fortresses were to be kept stored with provisions. The oldest towns of Saxony and of Thuringia are of this date. Then he disciplined his soldiers, and trained them to fight, like the Hungarians, on horseback. He conquered the Slavonian *Wends* who dwelt east of the *Elbe* and the *Saale*, and established the margraviate of *Meissen* to repel their attacks. His victory over the Slaves at *Lenzen* (929) made the north-eastern frontiers of Germany secure. *Editha*, the daughter of *Athelstan*, king of England, was given in marriage to his eldest son, *Otto*. Henry now felt himself strong enough to throw off the

Hungarian yoke, and answered with defiance their demand for the annual tribute. The struggle with them was hard; but they were completely vanquished at *Merseburg* in 933, and their camp taken. Henry founded the mark of *Schleswig* as a defense against the *Danes*. This wise and vigorous monarch laid the foundations of the German Empire. He was not only a mighty warrior: he built up industry and trade. He was buried at *Quedlinburg* in the abbey which he had founded.

Otto I.: the Palsgraves. — Otto I. (936–973) carried forward with equal energy the work which his father had begun. Having been chosen king by the German princes and chiefs at *Aix*, he was presented to the people in the church by the archbishop of Mentz; and they gave their assent to the election by raising the hand. Otto had a contest before him to maintain the unity of the kingdom. He aimed to make the office of duke an office to be allotted by the king, and thus to sap the power of his turbulent lieges. The dukes of Bavaria and Franconia, with Lorraine, and with the support of *Louis IV.*, king of France, rose in arms against him. He subdued them; and the great duchies which had revolted against him becoming vacant, he placed in them members of his own family. He confirmed his authority by extending the power of the *palsgraves*, or *counts palatine*, — royal officers who superintended the domains of the king in the several duchies, and dispensed justice in his name. He favored the great ecclesiastics as a check to the aspiring lay lords. He invested the bishops and abbots with ring and staff, and they took the oath of fealty to him.

Wars of Otto I. — Against the *Hungarians*, Otto achieved a triumph. He gained a victory over them at *Augsburg* in 955, in which they were said to have lost a hundred thousand men. This put an end to their incursions into Germany. He was likewise the victor in conflict with *Slavonians*. He subdued *Boleslav I.* of Bohemia, who had thrown off the German suzerainty, and obliged him to pay a tribute. Under the pious *Boleslav II.*, Christianity was established there, and a bishopric founded at Prague (967). The *Duke of Poland* was forced to do homage to him, and to permit the founding of the bishopric of *Posen*. Against the Danish king, *Harold* the Blue-toothed, he carried his arms to the sea, the northern boundary of *Jutland*. He erected three new bishoprics among the Danes, and founded the archbishopric of *Magdeburg*, with subordinate sees in the valleys of the Elbe and the Oder. These achievements gave Otto great renown in Western Europe. The kings sent ambassadors to him, and presents came from the sovereigns at Constantinople and Cordova.

Otto I. in Italy. — Otto now turned his eyes to Italy. After *Arnulf*, the Carlovingian emperor, left Italy (in 896), that country had been left to sixty years of anarchy. The demoralization and dis-

order of Italy, the profligacy of the Romans and of the pontiffs, — every thing being then subject to the riotous aristocratic factions, — rendered unity impossible. For a time (926–945) *Hugh of Provence* was called king: then followed his son *Lothar* (945–950). The next Italian king, *Berengar II.* of Ivrea (950), who, like his two predecessors, was an offshoot of the Carlovingian house, tried to force *Adelheid*, the beautiful young widow of *Lothar*, into a marriage with his son *Adalbert*. She (being then nineteen years of age) escaped with great difficulty from the prison where she was confined, took refuge in the castle of Canossa, and appealed to the great *Otto*, king of the Germans, for help, — to Otto, "that model of knightly virtue which was beginning to show itself after the fierce brutality of the last age." He descended into Italy, married the injured queen, and obliged *Berengar* to own him as suzerain (951). *Berengar* proved faithless and rebellious. Once more *Otto* entered Italy with an overpowering force, and was proclaimed king of the Lombards at *Pavia*. Pope *John XII.* had proposed to him to assume the imperial office. He was crowned, with his queen, in St. Peter's, in 962. He had engaged to confirm the gifts of previous emperors to the popes. When *John XII.* reversed his steps, allied himself with *Berengar*, and tried to stir up the Greeks, and even the Hungarians, against the emperor, *Otto* came down from Lombardy, and captured Rome. He caused John to be deposed by a synod for his crimes, and *Leo VIII.* to be appointed in his place (963). But, while Otto was again absent, Leo was driven out by the Romans, and John returned; but, soon after, he died. The Romans then elected *Benedict* pope. Otto captured Rome once more, deposed him, and restored *Leo*. Benedict was held in custody, and died in Hamburg. On a third journey to Italy, in 966, Otto crushed the factions which had so long degraded Rome and the Church. On this occasion, he negotiated a marriage between *Theophano*, a Greek princess, and his son, also named *Otto*. Thus he acquired the southern extremity of Italy.

The Holy Roman Empire. — *Otto* had taken Charlemagne for his model. The "Holy Roman Empire of the German nation," the great political institution of the middle ages, was now established. In theory it was the union of the world-state and the world-church, — an undivided community under Emperor and Pope, its heaven-appointed secular and spiritual heads. As an actual political fact, it was the political union of *Germany* and *Italy*, in one sovereignty, which was in the hands of the German king. The junction of the two peoples was not without its advantages to both. It was, however, fruitful of evils. The strength of Germany was spent in endless struggles abroad, which stood in the way of the building up of a compact kingdom at home. For

Italy it was the rule of foreigners, of which she might feel the need, but to which she was never reconciled.

Otto II.: Otto III.: Henry II. — *Otto II.* (973–983) was highly gifted intellectually, but lacked his father's energy and decision. *Henry* the Quarrelsome, duke of Bavaria, revolted, but was put down, and deprived of his duchy. Otto obliged *Lothar*, the West Frankish king, to give up his claim to Lotharingia, which he attempted to seize. Otto, in 980, went to Italy, and, in the effort to conquer Southern Italy from the Greeks and Saracens, barely escaped with his life. This was in 982. He never returned to Germany. While *Otto III.* (983–1002) was a child, his mother, *Theophano*, was regent for a time in Germany, and his grandmother, *Adelheid*, in Italy. One of Otto's tutors was *Gerbert*, an eminent scholar and theologian. The proficiency of the young prince caused him to be styled the "Wonder of the World." He was crowned emperor in Rome in 996, when he was only sixteen years old. He dreamed of making Rome once more the center of the world, for his interest was chiefly in Italy. But his schemes were ended by his early death. At this time and afterward, there was deep agitation manifested in Europe, owing to the general expectation that before long the world would come to an end. On this account pilgrims flocked to Rome. *Henry II.* (1002–1024), as nearest of kin to the Saxon house, was the next emperor. Besides waging war with his own insurgent lieges, he had to carry on a contest for fourteen years with *Boleslav*, king of Poland, who had to give up *Bohemia* and *Meissen*. He founded the bishopric of *Bamberg* (1007). From this time the German kings, before their coronation as emperors, took the title of *King of the Romans*. The highest nobles were styled "Princes." The nobles lived in the castles, which were built for strongholds, as the power of the lords grew, and private wars became more common.

II. THE FRANCONIAN OR SALIAN EMPERORS (1024–1125).

Conrad II.: Burgundy: the Poles. — At a great assembly of dukes, counts, and prelates at *Oppenheim* on the Rhine, *Conrad*, a Franconian nobleman (*Conrad II.*), was elected emperor (1024–1039). He was in the prime of life, and went to work vigorously to repress disorder in his kingdom. He had the support of the cities, which were now increasing in importance. At his coronation in Rome, in 1027, there were two kings present, *Canute* of England and Denmark, and *Rudolph III.* of Burgundy (or *Arles*, as the kingdom was called which had been formed by *Rudolph II.*, by uniting *Burgundy* with a great part of *Provence*). After the death of *Rudolph*, who had appointed *Conrad* his successor, the emperor was crowned king of *Arles*, which remained thus attached to Germany. But at a later time the *Romance*, or non-German

portions, were absorbed by *France*. The *Duchy* of Burgundy, a fief of the French king, was not included in the kingdom. The *Poles* invaded Germany in great force. *Miesko*, their leader, was repelled, and obliged to do homage for his crown, and to give up *Lusatia*, which had been received by *Boleslav* from *Henry II.* In Italy, *Conrad* issued an edict making the smaller fiefs there hereditary. He seems to have designed to do away with dukes, and to make the allegiance of all vassals to the king immediate.

Henry III.: the Truce of God. — With *Henry III.* (1039–1056) the imperial power reached its height. He was for a time duke of *Bavaria*, *Swabia*, and *Franconia*, as well as emperor. In *Hungary* he conquered the enemies of *Peter* the king, and restored him to the throne, receiving his homage as vassal of the empire. He had great success in putting down private war. In 1043 he proclaimed a general peace in his kingdom. He favored the attempt to bring in the *Truce of God*. This originated in *Aquitaine*, where the bishops, in 1041, ordered that no private feuds should be prosecuted between the sunset of Wednesday and the sunrise of Monday, the period covered by the most sacred events in the life of Jesus. This "truce," which was afterwards extended to embrace certain other holy seasons and festivals, spread from land to land. It shows the influence of Christianity in those dark and troublous times. Although it was imperfectly carried out, it was most beneficent in its influence, and specially welcome to the classes not capable of defending themselves against violence.

Synod of Sutri. — In 1046 *Henry* was called into Italy by the well-disposed of all parties, to put an end to the reign of vice and disorder at Rome. He caused the three rival popes to be deposed by a synod at *Sutri*, and a German prelate, *Suidger*, bishop of *Bamberg*, to be appointed under the name of *Clement II.*, by whom he was crowned emperor. After Clement died, Henry raised to the Papacy three German popes in succession. While in the full exercise of his great authority, and when he was not quite forty years of age, he died.

Henry IV.: His Contests in Germany. — *Henry IV.* (1056–1106), at his father's death, was but six years old. He had been crowned king at the age of four. *Agnes* of Poitou, his mother, the regent, had no ability to curb the princes, who were now released from restraint, and eager for independence. By a bold stratagem, an ambitious prelate, *Hanno*, archbishop of Cologne, carried off the young king, and assumed the guardianship over him. He had a rival in the person of *Adalbert*, archbishop of Bremen, whom Henry liked best, as being more indulgent and complaisant, and who at length became his chosen guide. But in 1066 the princes caused *Adalbert* to be banished from

court. They obliged *Henry* to marry *Bertha*, the daughter of the margrave of Turin, to whom he had been betrothed by his father. The union was repugnant to him, and he sought a divorce; although her patience eventually won the victory, and she became a cherished wife. *Henry*, arrived at man's estate, was involved in a contest with three of the great dukes. It was evident that he meant to tread in the footsteps of his father, and to reduce the princes to submission. Hostility arose, especially between the young king and the *Saxons*, who did not relish the transfer of the imperial office to the *Franconian* line. The passionate and wilful disposition of *Henry*, and his sensual propensities, were his worst enemies. The strongholds which he erected among the *Saxons*, in themselves a menace, were made haunts of his boon companions and comrades in the chase. The extortion and depredations to which the Saxons were a prey provoked a great insurrection, which at first prevailed; but the excesses of the elated insurgents — as seen, for example, in the plundering and burning of churches — caused a reaction. Henry suppressed the revolt, and dealt with the Saxons with the utmost harshness, treating their dukedom as conquered territory. The Saxon chiefs were now in durance: his enemies on every side had willingly yielded, or were prostrate. The hour seemed to have come for Henry to exercise that sovereignty as Roman emperor over Church and State which his father had wielded; but he found himself confronted by a new and powerful antagonist in the celebrated Pope Hildebrand, or *Gregory VII.* (1073–1085).

Hildebrand: Investitures. — The state of affairs in the Roman Church had called into existence a party of reform, the life and soul of which was *Hildebrand*. He was the son of a carpenter of *Soano*, a small town in Tuscany, and was born in 1018. He was educated in a monastery in Rome, and spent some time in France, in the great monastery of *Cluny*. He became the influential adviser of the popes who immediately preceded him. The great aim of Hildebrand and of his supporters — one of the most prominent of whom was the zealous *Peter Damiani*, bishop of Ostia — was to abolish *simony* and the *marriage of priests*. By *simony* was meant the purchase and sale of benefices, which had come to prevail in the different countries. The old church laws requiring *celibacy* had been disregarded, and great numbers of the inferior clergy were living with their wives. In Hildebrand's view, there could be no purity and no just discipline in the Church without a strict enforcement of the neglected rule. The priests must put away their wives. Connected with these reforms was the broader design of wholly emancipating the Church from the control of the secular power, and of subordinating the State to the Church. For this end there must be an abolition of *investiture* by lay hands. Thi-

demand it was that kindled a prolonged and terrible controversy between the emperors and the popes. The great ecclesiastics had temporal estates and a temporal jurisdiction, which placed them in a feudal relation, and made them powerful subjects. It was the custom of the kings to invest them with these temporalities by giving to them the ring and the staff. This enabled the kings to keep out of the benefices persons not acceptable to them, who might be elected by the clergy. On the other hand, it was complained that this custom put the bishops and other high ecclesiastics into a relation of dependence on the lay authority; and, moreover, that, the *ring* and *staff* being badges of a spiritual function, it was sacrilegious for a layman to bestow them.

Contest of Hildebrand and Henry IV. — In the period of lawlessness at Rome, Hildebrand had welcomed the intervention of *Henry III.*, and even of *Henry IV.*, at the beginning of his reign. But this he regarded as only a provisional remedy made necessary by a desperate disorder. On acceding to the Papacy, he began to put in force his leading ideas. The attempt to abolish the marriage of priests was resisted, and stirred up great commotion in all the countries. The legates of the Pope set themselves to stem the tide of opposition by inveighing, in addresses to the common people, against the married clergy, as unfit to minister at the altar. By this means, a popular party in favor of the reform was created. In 1075, in a synod at *Rome*, Hildebrand pronounced the ban against five councilors of *Henry IV.* for simony. At the same time he threatened *Philip* of France with a similar penalty. He forbade princes to invest with any spiritual office. To oaths of allegiance he did not object, but to any investiture of a spiritual kind. Gregory selected *Henry IV.* as the antagonist with whom to fight out the battle. Henry was one of the worst offenders in the matter of simony. He had sold, for example, the archbishopric of *Milan:* the incumbent thus installed, Gregory deposed. Moreover, the rank of the emperor would make a victory over him a signal triumph of the cause. Another important fact was the disaffection of the German princes, and, most of all, of the *Saxons*. The fire of rebellion in Saxony had not been quenched: it was still smouldering. *Gregory* summoned *Henry* to Rome to answer to the charges made against him. In three German synods held in 1076, the incensed emperor caused empty accusations to be brought against the Pope, and a declaration to be passed deposing him. He sent to the pontiff a letter filled with denunciation, and addressed "to the false monk, Hildebrand." Gregory issued decrees excommunicating *Henry*, deposing him, and declaring his subjects free from their obligation of allegiance. It was the received doctrine, that a heretic or a heathen could not reign over Christian people. The discontented German princes took sides

with Gregory. In an assembly at *Tribur* in 1076, they invited the Pope to come to *Augsburg*, and to judge in the case of *Henry:* he was to live as a private man; and, if he remained excommunicate for a year, he was to cease to be king altogether.

Humiliation of Henry IV. — *Henry* was now as anxious for reconciliation with the Pope as before he had been bold in his defiance. In the midst of winter, with his wife and child and a few attendants, he crossed the Mt. Cenis pass, undergoing extreme difficulty and hardship, and presented himself as a penitent before Gregory, who had arrived, on his way to *Augsburg*, at the strongly fortified castle of *Canossa*. The Pope kept him waiting long, it is said, barefoot and bareheaded in the court-yard of the castle. Finally he was admitted and absolved, but only on the condition that *Gregory* was to adjust the matters in dispute between the emperor and his subjects.

Continued Conflict. — When Henry found that his imperial rights were still withheld, his fiery spirit rebounded from this depth of humiliation. The *Lombards*, with whom Gregory was unpopular, joined him. A majority of the German princes, adhering to the Pope, in 1077 elected *Rudolph*, duke of Swabia, emperor. The Pope took up his cause, and in 1080 once more excommunicated and deposed *Henry*. The emperor proclaimed anew, through synods, the Pope's deposition, and things were back in the former state. The emperor's party appointed a counter-pope, *Guibert*, archbishop of Ravenna, under the name of *Clement III.* *Rudolph* was killed in battle (1080). *Henry's* power now vastly increased. He invaded Italy (1081), and laid waste the territory of *Matilda*, countess of *Tuscany*, a fast friend of Gregory. In 1084 he captured Rome. The Pope had found a defender in *Robert Guiscard*, the Norman duke of Lower Italy, whom he had excommunicated, but whom (in 1080) he forgave, and took into his service. *Robert* released Gregory, who had been besieged in the Castle of St. Angelo. *Hildebrand* died at Salerno, May 25, 1085. When near his end he uttered the words which are inscribed on his tomb: "I have loved righteousness, and hated iniquity; therefore do I die in exile." Of the rectitude of his intentions, there is no room for doubt, whatever view is taken of the expediency of his measures. He united with an unbending will the power of accommodating himself to circumstances, as is witnessed in his treatment of *Robert Guiscard*, and in his forbearance towards *William the Conqueror*, king of England, with whom he did not wish to break.

Of this great pontiff, Sir James Stephen says: "He found the Papacy dependent on the empire: he sustained it by alliances almost commensurate with the Italian peninsula. He found the Papacy electoral by the Roman people and clergy: he left it electoral by a college of papal nomina-

tion. He found the emperor the virtual patron of the holy see: he wrested that power from his hands. He found the secular clergy the allies and dependants of the secular power: he converted them into the inalienable auxiliaries of his own. He found the higher ecclesiastics in servitude to the temporal sovereigns: he delivered them from that yoke to subjugate them to the Roman tiara. He found the patronage of the Church the mere desecrated spoil and merchandise of princes: he reduced it within the dominion of the supreme pontiff. He is celebrated as the reformer of the impure and profane abuses of his age: he is more justly entitled to the praise of having left the impress of his own gigantic character on the history of all the ages which have succeeded him."

Last Days of Henry IV. — In 1085 Henry IV. returned to Germany, having been crowned emperor by his Pope, *Clement III.* The *Saxons* were tired of strife; and, on the assurance that their ancient privileges should be restored, they were pacified. *Hermann* of Luxemburg, whom they had recognized as their king, had resigned the crown (1087). The last days of *Henry* were clouded by the rebellion of his sons, first of *Conrad* (1091), and then of *Henry* (1104), who was supported by the Pope, *Paschal II.* The emperor was taken prisoner, and obliged to sign his own abdication at *Ingelheim* in 1105. The duke of Lotharingia and others came to his support, and a civil war was threatened; but *Henry* died at *Lüttich* in 1106. His body was placed in a stone coffin, where it lay in an unconsecrated chapel, at *Spires*, until the removal of the excommunication (1111).

Concordat of Worms. — *Henry V.* (1106-1125) was not in the least disposed to yield up the right of investiture. Hence he was soon engaged in a controversy with *Paschal II.* Henry went to Rome with an army in 1110, and obliged the Pope to crown him emperor, and to concede to him the right in question. When he went back to Germany, the Pope revoked the concession, and excommunicated him. The German princes, as might be expected, sided with the pontiff. The conflict in Germany went on. The emperor's authority, which was established in the South by means of his powerful supporters, was not secured in the North; but, during the last three years of his life, he was at peace with the Church. By the *Concordat of Worms* in 1122, it was agreed that investiture should take place in the presence of the emperor or of his deputies; that the emperor should *first* invest with the scepter, and then consecration should take place by the Church, with the bestowal of the *ring* and the *staff*. All holders of secular benefices were to perform feudal obligations.

Lothar of Saxony. — The princes over whom Henry V. had exercised a severe control opposed the elevation of *Frederick* of Hohenstaufen, the son of his sister *Agnes*. At a brilliant assembly at *Mentz, Lothar* of Saxony was chosen emperor (1125–1137). He allowed all the Pope's claims, and was crowned at Rome by Innocent II., accepting the allodial possessions of *Matilda*

of Tuscany, as a fief from the pontiff. He carried on a war with the Hohenstaufen princes, *Frederick* of Swabia, and his brother *Conrad*, who finally yielded. *Lothar* was helped in the conflict by *Henry the Proud*, the duke of Bavaria, who also became duke of Saxony. Germany under *Lothar* extended its influence in the north and east.

Culture in the Eleventh Century. — The tenth century, owing to causes which have been explained, was a dark age. In the eleventh century circumstances were more favorable for culture. Under the Saxon emperors, intercourse was renewed with the Greek Empire. There was some intercourse with the Arabs in Spain, among whom several of the sciences were cultivated, especially mathematics, astronomy, and medicine (p. 232). The study of the Roman law was revived in the Lombard cities, and this had a disciplinary value. The restoration of order in the Church, after the synod of *Sutri* (1046), had likewise a wholesome influence in respect to culture. There were several schools of high repute in France, especially those at *Rheims*, *Chartres*, *Tours*, and in the monastery of *Bec*, in Normandy, where *Lanfranc*, an Italian by birth, a man of wisdom and piety, was the abbot.

CHAPTER II.

THE CHURCH AND THE EMPIRE: PREDOMINANCE OF THE CHURCH:

TO THE END OF THE CRUSADES, A.D. 1270.

The Two Religions. — The Crusades were a new chapter in the long warfare of Christendom with Mohammedanism. "In the Middle Ages, there were two worlds utterly distinct, — that of the Gospel and that of the Koran." In Europe, with the exception of Spain, the Gospel had sway; from the Pyrenees to the mouths of the Ganges, the Koran. The border contests between the two hostile parties on the eastern and western frontiers of Christendom were now to give place to conflict on a larger scale during centuries of invasion and war.

State of the Greek Empire. — The Greek Christian Empire lay between the Christian peoples of the West and the dominion of the Arabs. That empire lived on, a spiritless body. After *Justinian*, there is an endless recurrence of wars with the Arabs, and with the barbarians on the North, and of theological disputes, either within the empire itself, or with the Church of the West. The Greeks complained that a phrase teaching the procession of the Spirit from the Son had been added in the West to the Nicene

Creed. The Latins complained of the use of leavened bread in the sacrament, of the marriage of priests, and of some other Greek peculiarities. The separation of the two churches was consummated when, in 1054, the legate of the Pope laid on the altar of *St. Sophia*, at Constantinople, an anathema against "the seven mortal heresies" of the Greeks.

Attacks of Russians and Bulgarians. — Left to itself, the empire showed some energy in repelling the attacks of the Russians and Bulgarians. A number of capable rulers arose. The Russians, of the same race of Northmen who had ravaged Western Europe, kept up their assaults until their chief, *Vladimir*, made peace, accepted Christianity, and married the sister of the emperor, Basil II. (988). The empire between 988 and 1014 was invaded twenty-six times by King *Samuel* of Bulgaria. But the Bulgarian kingdom was overthrown, in 1019, by *Basil II.* In the twelfth century it regained its independence.

The Greek Emperors. — In the ninth century the Greeks made head against the Arabs, especially by means of their navy. In the tenth century *John I.* (*Zimisces*) crossed the Euphrates, and created alarm in Bagdad. The tenacity of life in the Greek Empire was surprising in view of the languishing sort of existence that it led. After *Heraclius*, there were three dynasties, the last of which, the *Macedonian* (867–1056), produced three remarkable men, *Nicephorus Phocas*, *Zimisces*, and *Basil II.* But the dynasty of *Comneni*, which, in the person of *Isaac I.*, ascended the throne in 1057, had to combat a new and vigorous enemy, the *Turks*, who had now made themselves masters of Asia. One of this line of emperors, *Alexius I.*, appealed to the Germans for help. This had some influence in giving rise to the first of the Crusades. In these conflicts the Latins bore the brunt. The exhausted Greek Empire played a minor part.

Conquests of the Turks. — The Mussulman dominion of the *Arabs* had become enfeebled. The *Ommiad* dynasty at *Cordova* had disappeared under the assaults of Christians, and of the *Moors* of Africa. The *Fatimite* caliphs were confined to Egypt. The rule of the *Abassids* of Bagdad had been well-nigh demolished by the Seljukian Turks in 1058. They founded in the eleventh century an extensive empire. The sultan, *Alp Arslan*, took the emperor, *Romanus IV. Diogenes*, prisoner (1071), and conquered *Armenia*. *Malek Shah* invaded Syria, Palestine, Jerusalem, and carried his arms as far as Egypt, while a member of the Turkish family of *Seljuk* wrested Asia Minor from the Greeks, and established the kingdom of *Iconium*, which was called *Roum*, extending from Mount Taurus to the Bosphorus. After the death of *Malek Shah*, there were three distinct sultanates, *Persia*, *Syria*, and *Kerman*, — the last being on the shores of the Indian Ocean.

The Pilgrims to Jerusalem. — The immediate occasion of the Crusades was the hard treatment of the Christian pilgrims who visited the sepulcher of Christ in Jerusalem. There the Empress *Helena*, the mother of Constantine, had erected a stately church. Pilgrimages — which had become more and more a custom since the fourth century — naturally tended to the sacred places in Palestine. Especially was this the case as the year 1000, the time when the world was expected to end, drew near. In 1064 a great pilgrimage, in which seven thousand persons, priests and laity, of all nations, were included, under *Siegfried*, archbishop of *Mentz*, made its way through Hungary to Syria. Not more than a third of them lived to return. The reports of returning pilgrims were listened to with absorbing interest, as they told of the spots to which the imagination of the people was constantly directed. What indignation then was kindled by the pathetic narrative of the insults and blows which they had endured from the infidels who profaned the holy places with their hateful domination! In the ninth century, under caliphs of the temper of *Haroun Al-Raschid*, Christians had been well treated. About the middle of the tenth century the Fatimite caliphs of Egypt were the rulers at Jerusalem. *Hakem* was fierce in his persecution, but his successors were more tolerant. When the Seljukian Turks got control there, the harassed pilgrims had constant occasion to complain of insult and inhumanity.

The Call of the Greeks. — The Greek emperor, *Alexius Comnenus*, threatened by the Mussulmans on the opposite bank of the Bosphorus, sent his call for succor to all Christian courts. Two popes, *Sylvester II.* and *Gregory VII.*, had in vain exhorted the princes to rise in their might, to do away with the wrong and the shame which the disciples of Jesus were suffering at the hands of his enemies.

Motives to the Crusades. — After this, only a spark was needed to kindle in the Western nations a flame of enthusiasm. The summons to a crusade appealed to the two most powerful sentiments then prevalent, — the sentiment of *religion* and that of *chivalry*. The response made by faith and reverence was reinforced by that thirst for a martial career and for knightly exploits which burned as a passion in the hearts of men. The peoples in the countries formed by the Germanic conquests were full of vigor and life. Outside of the Church, there was no employment to attract aspiring youth but the employment of a soldier. Western Europe was covered with a net-work of petty sovereignties. Feudal conflicts, while they were a discipline of strength and valor, were a narrow field for all this pent-up energy. There was a latent yearning for a wider horizon, a broader theater of action. Thus the Crusades profoundly interested all classes. The Church and the clergy, the

lower orders, the women and the children, shared to the full in the religious enthusiasm, which, in the case of princes and nobles, took the form of an intense desire to engage personally in the holy war, in order to crush the infidels, and at the same time to signalize themselves by gallant feats of arms. There was no surer road to salvation. There was, moreover, a hope, of which all in distressed circumstances partook, of improving their temporal lot.

The Council of Clermont. — The prime author of the first Crusade was Pope *Urban II.* He authorized an enthusiast, *Peter the Hermit*, of Amiens, to travel on an ass through Italy and Southern France, and to stir up the people to the great undertaking of delivering the Holy Sepulcher. With an emaciated countenance and flashing eye, his head bare, and feet naked, and wearing a coarse garment bound with a girdle of cords, he told his burning tale of the inflictions endured by the pilgrims. At the great council of *Clermont*, in 1095, where a throng of bishops and nobles, and a multitude of common people who spoke the Romanic tongue, were assembled, *Urban* himself addressed the assembly in a strain of impassioned fervor. He called upon everyone to deny himself, and take up his cross, that he might win Christ. Whoever would enlist in the war was to have a complete remission of penances, — a "plenary indulgence." The answer was thundered forth, "God wills it." Thousands knelt, and begged to be enrolled in the sacred bands. The red cross of cloth or silk, fastened to the right shoulder, was the badge of all who took up arms. Hence they were called *crusaders* (from an old French word derived from *croix*, a cross).

The Undisciplined Bands. — The farmer left his plow, and the shepherd his flock. Both sexes and all ages were inspired with a common passion. Before a military organization could be made, a disorderly host, poorly armed and ill-provided, led by *Peter the Hermit* and *Walter the Penniless*, a French knight, started for Constantinople by way of Germany and Hungary. They were obliged to separate; and, of two hundred thousand, it is said that only seven thousand reached that capital. These perished in Asia Minor. They left their bones on the plain of *Nicæa*, where they were found by the next crusading expedition.

First Crusade (1096-1099). — "The Crusades were primarily a Gaulish movement:" in French-speaking lands, the fire of chivalric devotion was most intense. The first regular army of soldiers of the cross departed by different routes under separate chiefs. First of these was *Godfrey of Bouillon*, duke of Lower Lorraine, the bravest and noblest of them all. With him were his brothers, *Baldwin*, and *Eustace*, count of Boulogne. Prominent among the other chiefs were *Hugh*, count of Vermandois; *Robert*, duke of Normandy, who had pawned his duchy to his

GERMANIC EMPIRE
ROMAN EMPIRE
EASTERN EMPIRE
MEDITERRANEAN SEA
KM. OF BOHEMIA
KM. OF HUNGARY
KM. OF SERVIA
KM. OF MAHADIAH
(Km. of Saracen Zeirides)
DY. OF SUABIA
DY. OF AUSTRIA
DY. OF STYRIA
CY. OF TYROL
DY. OF CARINTHIA
DY. OF FRIULI
DY. OF AQUILEIA
CY. OF VIENNE
CY. OF PROVENCE
DY. OF BURGUNDY
MIN.
LOMBARDY
TUSCANY
STATES OF THE CHURCH
PATRIM. ST. PETER
DUCHY OF SPOLETO
PRINCIPATO
BASILICATA
CALABRIA
SICILY
TWO SICILIES
CORSICA
SARDINIA
MALTA
CROATIA
BOSNIA
SLAVONIA
CHULM
RAMA
ZIPS
Strassburg
Regensburg
Wittelsbach
Zahringen
Ulm
Augsburg
BAVARIA
Passau
Durnstein
Vienna
Neutra
Presburg
Erlau
Munkacz
Ungh
Waiblingen
Besançon
Basle
Salzburg
Wiesburg
Pütten
Oedenburg
Gran
Vatzen
Buda
Stuhl Weissenburg
Geneva
Lyons
Trent
Coloosa
Bekes
Osanad
Zarand
Milan
Verona
Aquileia
Venice
Fiume
Zara
Ragusa
Spalatro
Ravanitza
Studenitza
Nissa
Priština
Scodra
Prisrendi
Durazzo
Prosacus
Ochrida
Janina
Corfu
Butrinto
Arta
Cephalonia
Zacynthos
Patras
Modon
Arcadia
Argos
Corinth
Genoa
Aries
Marseilles
Luna
Pisa
Ancona
Ajaccio
Aleria
S. Bonifacio
Sassari
Oristano
Sarabus
Cagliari
Rome
Sulmona
Benevento
Gaeta
Mte. Gargano
Gravinal
Pry. of Capua
Naples
Pry. of Bari
Brindisi
Autona
Otranto
Pry. of Tarentum
Cosenza
Palermo
Messina
Girace
Syracuse
Bona
Bizerta
Ruins of Carthage
Tunis
Hammamet
Kairwan
Mahadiah
Kafsa
Tripoli
Lebidah
Telmaitza
Towkara
Barka
Karnalu
Barnik
BARMAH

MEDITERRANEAN LANDS
AT THE
TIME OF THE CRUSADES
Dniester R.
Dnieper R.
Sakow
Oleschie
Bielgorod
Kronstadt
Cherson
Talita
Kustendjeh
Dristra
Pliscova
Peristhlaba
Ternobo
Prolaton
Mesembria
Anchialus
Sozopolis
Beroea
Philippopolis
Hadrianopolis
Byzia
Timotikon
Tzurulum
Cypsella
Chalcedon
Rhusa
Nicea
Nicomedia
Prusa
Adramyttium
Pergamus
Philadelphia
Laodicea
Chonae
Ephesus
Antiochia
Miletus
Attalia
Side
Alaya
Selinus
Patara
Rhodus
Camelia
Tium
Amastris
Heraclea
Castamuni
Sinope
Trebizond
Amasia
Niksar
Gangra
Angora
Sivas
Caesarea
Elbostan
Coksol
Akserai
Amuvia
Tolybaton
Dorylaum
Servilissai
Kutaiah
Akgressia
Philomelium
Iconium
Antiochia
Podandus
Heraclea
Derbe
Laranda
Anglasun
Cerines
Famagousta
Nicosia
Cyprus
Baphe
Limasol
Tripoli
Beyrout
Saiettæ
Tyrus
Accon
Joppa
Jerusalem
Ascalon
Gaza
Rosetta
Damietta
Alexandria
Al Baraton
Damanhour
Faramah
Mansoura
Dead Sea
Kerak
Marash
Edessa
Aintab
Thebasser
Mambej
Antasia
Haleb
Bales
Bugia
Aplamea
Hamah
Hems
Palmyra
Baalbek
Pry. of Damascus
Meyafarekin
Diarbekr
Severak
Marlin
Ras al Ain
Harra
Nejeran
Bakkah
Euphrates
Kirkesia
Rahabeh
Erzeroum
Trebizond
EMPIRE OF TREBIZOND
KM. OF ARMENIA
KM. OF ANTIOCH
KM. OF JERUSALEM
KM. OF CYPRUS
PRY. OF ANTIOCH
PAPHLAGONIA
GALATIA
CAPPADOCIA
LYCAONIA
PISIDIA
PAMPHYLIA
ISAURIA
LYCIA
CARIA
MYSIA
BITHYNIA
PHRYGIA
SCIO
SAMOS
NAXOS
MITYLENE
BLACK SEA
ARCHIPELAGO
SEA
SYRIA
EGYPT

brother, *William II.*, the king of England; *Robert*, count of Flanders; *Raymond*, count of Toulouse; *Bohemond* of Tarentum, son of Robert Guiscard; and *Tancred*, Robert Guiscard's nephew. The Spaniards were taken up with their own crusade against the Moors. In consequence of the late absorbing struggles between emperors and popes, the Germans and Italians did not now embark in the enterprise. The relation of the Norman dynasty in England to the conquered Saxons prevented the first crusading host from receiving substantial aid from that country. The leaders of the army finally consented to become the feudal dependents of the emperor *Alexius* while they should be within his borders, and to restore to him such of their conquests as had been lately wrested by the Turks from the Eastern Empire. *Alexius* was more alarmed than gratified on seeing the swarm of warriors which he had brought into his land. After a siege of seven weeks, *Nicæa* was surrendered, not, however, into the hands of the European soldiers who had conducted the siege, but to the shrewd *Alexius*. At *Dorylæum*, in a desperate battle the Turks were defeated; but, on their march eastward, they wasted the lands which they left behind them. The crusaders suffered severely from disease consequent on the heat. A private quarrel broke out between *Tancred* and *Baldwin*. *Baldwin*, invited to *Edessa* by the Greek or Armenian ruler, founded there a Latin principality. After besieging *Antioch* for several months, by the treachery of a renegade Christian, *Bohemond*, with a few followers, was admitted into the city. The Christians slew ten thousand of its defenders; but, three days after, *Antioch* was shut in by a great army of Turks under the sultan *Kerboga*. The crusaders were stimulated by the supposed discovery of the "holy lance," or the steel head of the spear which had pierced the side of Jesus. The Turks were vanquished, and the citadel of Antioch was possessed by *Bohemond*. The wrangling chieftains were now compelled by the army to set out for Jerusalem. When they reached the heights where they first caught a glimpse of the holy city, the crusaders fell on their knees, and with tears of joy broke out in hymns of praise to God. But, not accustomed to siege operations, and destitute of the machines and ladders requisite for the purpose, they found themselves balked in the first attempts to capture the city. Yet after thirty days, their needs having been meantime in a measure supplied, *Jerusalem* was taken by storm (July 15, 1099). The infuriated conquerors gave the rein to their vindictive passions. Ten thousand Saracens were slaughtered. The Jews were burned in the synagogues, to which they had fled. When the thirst for blood and for plunder was sated, feelings of penitence and humility took possession of the victors. The leaders, casting aside their arms, with bared heads and barefoot, entered into the church of the Holy Sepul-

cher, and on their bended knees thanked God for their success. After debate, the princes united in choosing *Godfrey of Bouillon* as ruler of the city. He would not wear a royal crown in the place where the Saviour of the world had worn on his bleeding forehead a crown of thorns. He designated himself Protector of the Holy Sepulcher. Shortly after, at *Ascalon*, he won a great victory against the vastly superior forces of the Egyptian sultan. Godfrey died the next year (1100), and was succeeded by his brother *Baldwin*, who first took the title of King of Jerusalem. The force of the Moslems, and the almost incessant strife and division among the crusaders themselves, made the kingdom hard to defend.

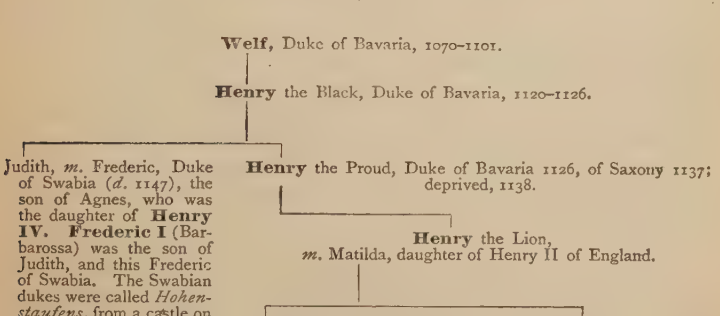
The New Kingdom. — Venice, Genoa, and Pisa had the most to do with the defense and enlargement of the new kingdom. It was organized according to the method of feudalism. It continued until the capture of Jerusalem by *Saladin* in 1187.

The Military Orders. — The principal supporters of the new kingdom at Jerusalem were the orders of knights, in which were united the spirit of chivalry and the spirit of monasticism. To the monastic vows of chastity, poverty, and obedience, they added a fourth vow, which bound them to fight the infidels, and to protect the pilgrims. These military orders acquired great privileges and great wealth. Each of them had its own peculiar apparel, stamped with a cross. The two principal orders were the Knights of St. John, or the *Hospitallers*, and the *Knights Templar*. The Hospitallers grew out of a hospital established in the eleventh century near the Holy Sepulcher, for the care of sick or wounded pilgrims. The order, when fully constituted, contained three classes of members, — knights, who were all of noble birth, priests and chaplains, and serving brothers. After the loss of the Holy Land, the island of *Rhodes* was given up to them. This they held until 1522, when they were driven out by the Turks, and received from the emperor, *Charles V.*, the island of *Malta*. The Templars gained high renown for their valor, and, by presents and legacies, acquired immense wealth. After the loss of their possessions in Palestine, most of their members took up their abode in *Cyprus:* from there many of them went to France. Not a few of them became addicted to violent and profligate ways. They were charged, whether truly or falsely, with unbelief, and Oriental superstitions caught up in the East from their enemies. These accusations, coupled with a desire to get their property, led to their suppression by *Philip V.* in the beginning of the fourteenth century. A third order was that of *Teutonic Knights*, founded at Jerusalem about 1128. In the next century they subjugated the heathen *Wends* in Prussia (1226–1283).

Welfs and Waiblings. — The emperor *Lothar* died on a journey back from Italy in 1137. *Henry the Proud*, of the house of *Welf*, to whom he had given the imperial insignia, hoped to be his successor, and hesitated to recognize *Conrad III.* (1137–1152) of the house of *Hohenstaufen*, who was chosen. Conrad required him to give up *Saxony*, for the reason that one prince could not govern two duchies. When he refused, *Bavaria*, also, was taken from him, and given to *Leopold*, margrave of Austria. This led to war, in which the king, as usual, was strongly supported by the cities. Henry the Proud left a young son, known later as *Henry the Lion*. Count *Welf*, the brother of Henry the Proud, kept up the war in Bavaria. He was besieged in *Weinsberg*. During the siege, it is said that his followers shouted "*Welf*" as a war-cry, while the besiegers shouted "*Waiblings*," — *Waiblingen* being the birthplace of *Frederick*, duke of Swabia, brother of Conrad. These names, corrupted into *Guelphs* and *Ghibellines* by the Italians, were afterwards attached to the two great parties, — the supporters, respectively, of the popes and the emperors. *Henry the Lion* afterwards received *Saxony;* and the mark of *Brandenburg* was given in lieu of it to *Albert the Bear*.

Welf I. was a powerful nobleman, who received from *Henry IV.* the fief of *Bavaria*. When *Henry V.* died, the natural heirs of the extinct Franconian line were his nephews, *Frederick* of *Hohenstaufen*, duke of Swabia, and *Conrad*. But the Saxons supported the wealthy *Lothar*, who was chosen emperor, and won over to his side *Henry the Proud*, grandson of *Welf I.*, to whom *Lothar* gave his daughter in marriage, and gave, also, the dukedom of *Saxony*, in addition to his dukedom of *Bavaria*. In these events lay the roots of the long rivalship between the *Welfs* and the *Hohenstaufens*. *Henry the Lion*, as stated above, was the son of *Henry the Proud*.

GENEALOGY OF THE WELFS.



Second Crusade (1147-1149). — The preacher of the second Crusade was *St. Bernard*, whose saintly life and moving eloquence produced a great effect. *Louis VII.* of France and *Conrad III.* were the leaders. The expedition was attended by a series of calamities. The design of recapturing *Edessa* from *Noureddin*, the sultan of Aleppo, was given up. The siege of *Damascus* failed (1148). *Conrad* returned home with broken health. Soon after, Damascus fell into the hands of *Noureddin*, who was a brave and upright leader. Through one of his lieutenants, he conquered Egypt. After his death, *Saladin*, who sprung from one of the tribes of *Kurds*, and was in his service, rose to power there, and set aside the Fatimite caliphate (1174). He was not less renowned for his culture and magnanimity than for his valor. *Saladin* united under his scepter all the lands from Cairo to Aleppo. In the battle at *Ramla*, not far from Ascalon (1178), the crusaders gained their last notable victory over this antagonist, which served to prolong for some years the existence of the kingdom of Jerusalem. Afterwards victory was on his side: the crusaders were overthrown in the fatal battle of *Tiberias*, and *Jerusalem* was taken by him (1187). Thus the Latin kingdom fell. The Saracen conqueror was much more humane after success than the Christian warriors had been in like circumstances.

Frederick Barbarossa. — *Frederick I.* — *Barbarossa*, or Redbeard, he was called in Italy — (1152–1190) was one of the grand figures of the Middle Ages. He was thirty-one years of age at his election as emperor, and had already been with the crusaders to the Holy Land. In him great strength of understanding and a capacity for large undertakings were combined with a taste for letters and art. His aim was to bring back to the empire the strength and dignity which had belonged to it under the Saxon and Franconian emperors. The rulers of *Bohemia* and *Poland* he obliged to swear fealty as vassals. He put down private war, and restored order in Germany. The palatinate on the Rhine, formerly a part of Franconia, he gave to his half-brother *Conrad*, who founded *Heidelberg* (1155).

Struggle with the Lombard Cities. — The principal conflict of Frederick I. was in Italy, where he endeavored to restore the imperial supremacy over the Lombard cities, which had grown prosperous and freedom-loving, and were bent on managing their own municipal affairs. They had thrown off the rule of bishops and counts. The burghers of *Milan*, the principal town, had obliged the neighboring nobles and cities to form a league with them. The smaller cities, as *Como* and *Lodi*, preferred the emperor's control to being subject to Milan. *Pavia* clung to the empire. But most of the cities prized their independence and republican administration. The Pope and the emperor were soon at variance, and the

cities naturally looked to the pontiff for sympathy and leadership. In 1158 *Frederick* again crossed the Alps, bent on establishing the imperial jurisdiction as it had stood in the days of Charlemagne. The study of the Roman law was now pursued with enthusiasm at *Bologna* and *Padua*. At a great assembly in the *Roncalian Fields*, Frederick caused the prerogatives of the empire to be defined according to the terms of the civil law. The emperor was proclaimed as "lord of the world," — *dominus mundi*. In the room of the consuls, a *Podesta* was appointed as the chief officer in each city, to represent his authority. *Milan*, which had submitted, revolted, but, after a siege of two years, was forced to surrender, and was destroyed, at the emperor's command, by the inhabitants of the neighboring cities (1162). In 1159 *Alexander III.* was elected Pope by a majority of the cardinals. *Victor IV.* was chosen by the imperial party, and was recognized at a council convened by *Frederick* at *Pavia*. On the death of Victor, another anti-pope, *Paschal III.*, was elected in his place; and, on the fourth visit of Frederick to Italy (1166–1168), he conducted Paschal to Rome. In 1167 the cities of Northern Italy, which maintained their cause with invincible spirit, united in the *Lombard League*. They built the strongly fortified place, *Alessandria*, — named after the Pope, — and took possession of the passes of the Alps. The emperor, whose army was nearly destroyed by a pestilence at Rome, escaped, with no little difficulty and danger, to Germany.

Frederick I. and Pope Alexander III. — For nearly seven years Frederick remained in Germany. He put an end to a violent feud which had been raging between *Henry the Lion* and his enemies (1168). In 1174 he was ready to resume his great Italian enterprise. But he did not succeed in taking *Alessandria*. All his efforts to induce *Henry the Lion* to come to his support failed. He was consequently defeated in the battle of *Legnano* (1176). The extraordinary abilities and indefatigable energy of the great emperor had been exerted in the vain effort, as he himself now perceived it to be, to break down the resistance of a free people to a system which they felt to be an obsolete despotism. A reconciliation took place at *Venice* in 1177 between Pope *Alexander III.* and *Frederick*, in which the latter virtually gave up the plan which he had so long struggled to realize. It was a day of triumph for the Papacy. At *Constance*, in 1183, a treaty was made with the Lombard cities, in which their self-government was substantially conceded, with the right to fortify themselves, and to levy armies, and to extend the bounds of their confederacy. The overlordship of the emperor was recognized. There was to be an imperial judge in each town, to whom appeals in the most important causes might be made. The "regalian rights" to *forage*, *food*, and

lodging for the emperor's army, when within their territory, were reduced to a definite form. The cities grew stronger from their newly gained freedom; yet the loss of imperial restraint was, on some occasions, an evil.

Frederick in Germany. — After his return to Germany, Frederick deprived *Henry the Lion* of his lands; and when Henry craved his forgiveness at the Diet of Erfurt in 1181, he was allowed to retain *Brunswick* and *Lüneburg*. He was to live for three years, with his wife and child, at the court of his father-in-law, *Henry II.*, king of England. His son *William*, born there, is the ancestor of the present royal family in England. In 1184 the emperor, in honor of his sons, King *Henry*, and *Frederick*, duke of Swabia, who were of age to become knights, celebrated at *Mentz* a magnificent festival, where a great throng of attendants was gathered from far and near. In a last and peaceful visit to Italy, his son *Henry* was married to *Constance*, the daughter of *Roger II.*, and the heiress of the Norman kingdom of Lower Italy and Sicily.

Third Crusade (1189–1192). — The old emperor now undertook another Crusade (1189), in which he was supported by *Philip II.* (*Philip Augustus*), king of France, and *Richard* the Lion-Hearted (*Cœur-de-Lion*), king of England, but of French descent. Having spent the winter at *Adrianople*, Frederick crossed into Asia Minor, and conquered *Iconium*. In his advance he showed a military skill and a valor which made the expedition a memorable one; but at the river Calycadnus in *Cilicia*, either while bathing or attempting to cross on horseback, the old warrior was swept away by the stream, and drowned (1190). His son *Frederick* died during the siege of *Acre*. *Richard* and *Philip* quarreled, before and after reaching *Acre*, which surrendered in 1191. *Philip* returned to France. *Richard*, with all his valor, was twice compelled to turn back from Jerusalem. Nothing was accomplished except the establishment of a truce with *Saladin*, by which a strip of land on the coast, from *Joppa* to *Acre*, was given to the Christians, and pilgrimages to the holy places were allowed. *Richard* was distinguished both for his deeds of arms and for his cruelty. On his return, he was kept as a prisoner by *Leopold*, duke of Austria, by the direction of the emperor, *Henry VI.*, for thirteen months, and released on the payment of a ransom, and rendering homage. He was charged with treading the German banner in the filth at Acre. His alliance with the *Welfs* in Germany is enough to explain the hostility felt towards him by the imperial party.

Henry VI.: Pope Innocent III. — Henry VI. (1190–1197) had the prudence and vigor of his father, but lacked his magnanimity. He was hard and stern in his temper. Twice he visited Italy to conquer the kingdom of the Two Sicilies, the inheritance of his wife. He waged a new war with *Henry the Lion* (1192–1194),

which ended in a marriage of *Agnes*, the emperor's cousin, with *Henry*, the son of Henry. It was a project of the emperor to convert Germany and Italy, with Sicily, into a hereditary monarchy; but the princes would not consent. He aspired to incorporate the Eastern Empire in the same dominion. While engaged in strife with the aged Pope, *Cœlestin II.*, respecting the Tuscan lands of *Matilda*, which she had bequeathed to the Church, the emperor suddenly died. His son *Frederick* was a boy only three years old. On the death of *Cœlestin II.*, early in 1198, *Innocent III.*, the ablest and most powerful of all the popes, acceded to the pontifical chair. Innocent was a statesman of unsurpassed sagacity and energy. He was imbued with the highest idea of the pontifical dignity. He made his authority felt and feared in all parts of Christendom. He exacted submission from all rulers, civil and ecclesiastical. The Empress *Constance*, in order to secure Italy for *Frederick*, accepted the papal investment on conditions dictated by the Pope. After her death *Innocent* ruled Italy in the character of guardian of her son. He dislodged the imperial vassals from the Tuscan territory of *Matilda*, and thus became a second founder of the papal state.

Fourth Crusade (1202–1204). — Under the auspices of *Innocent* III., a Crusade was undertaken by French barons, with whom were associated *Baldwin*, count of Flanders, and *Boniface*, marquis of Montferrat. Arrived at *Venice*, the crusaders were not able to furnish to the Venetians the sum agreed to be paid for their transportation. The Venetians, whose devotion was strongly tempered with the mercantile spirit, under the old doge, *Henry Dandolo*, greatly to the displeasure of the Pope, persuaded them to assist in the capture of *Zara*, which the king of Hungary had wrested from Venice. Then, at the call of *Alexius*, son of the Eastern emperor, *Isaac Angelus*, they went with the Venetian fleet to Constantinople, and restored these princes to the throne. The result of the contentions that followed with the Greeks was the pillage of Constantinople, and the establishment of the *Latin Empire* under *Baldwin*. Principalities were carved out for different chiefs; the Venetians taking the coasts of the Ægean, and afterwards *Candia* (Crete). The patriarch of Constantinople had to take his pallium from Rome. The Latin service was established in the churches. There was no real union between the Greeks and the invaders, but constant strife, until, in 1261, *Michael Palæologus*, the head of a Greek empire which had been established at *Nicæa*, put an end to the Latin kingdom.

Children's Crusade. — The failure of the stupenduous undertakings for the conquest of the infidels was attributed to the wicked wrangles, and still more to the vicious lives, of the crusaders, whose defeat was regarded as indicative of the frown of

Heaven on their evil courses. This feeling gave occasion to the Children's Crusade, in 1212. Many thousands of French and German boys made their way, in two distinct expeditions, to *Marseilles* and the seaports of Italy, in order to be conveyed thence to the Holy Land. But few returned: nearly all perished by the way, or were seized, and carried off to slave-markets. The enterprise grew out of a wild construction of the injunction of Jesus to let little children come to him.

Otto IV.: Civil War in Germany. — Frederick had been elected king; but, on the death of his father, his claims were disregarded. The *Hohenstaufens* chose *Philip*, brother of Henry VI.: the *Welfs* appointed *Otto*, the second son of *Henry the Lion*. Innocent claimed the right, not to appoint the emperor, but to decide between the rival claimants. He decided, in 1201, in favor of *Otto IV.* (1198–1214). *Philip's* party, however, seemed likely to succeed; but, in 1208, he was murdered. *Otto*, having made large promises of submission to the Pope's requirements, was crowned emperor, and universally acknowledged. When he failed to fulfill his pledges, and began to assert the old imperial prerogatives in Italy, he was excommunicated and deposed by Innocent (1210).

Frederick (II.) made King. — Innocent was now led to take up the cause of young *Frederick* (1212). The latter won Germany over to his side, and received the German crown at Aix-la-Chapelle in 1215. *Otto* was restricted to his ancestral territory in Brunswick.

Character of Frederick II. (1214–1250). — *Frederick II.*, on account of his extraordinary natural gifts and his accomplishments, was called *the wonder of the world*. He knew several languages, and, in intercourse with the *Saracens* in Sicily, had acquired a familiarity with the sciences. In many of his ideas of government he was in advance of his time. But his reign was largely spent in a contest with the Lombard cities and with the popes. He is styled by an eminent modern historian, "the gay, the brave, the wise, the relentless, and the godless Frederick." He was often charged with skepticism in relation to the doctrines of the Church. The main ground of this imputation seems to have been a temper of mind at variance with the habit of the age, — a very moderate degree of reverence for ecclesiastical authority, and the absence of the usual antipathy to heresy and religious dissent.

Fifth Crusade (1228–1229). — Having caused his son *Henry* to be elected king of Rome, *Frederick*, in 1220, left Germany for fifteen years. It was the policy of the popes to keep the Sicilian crown from being united with the empire, and the emperor from gaining the supremacy in *Lombardy*. Frederick, at his coronation at *Aix*, and afterwards, had engaged to undertake a crusade. But he had postponed it from time to time. Pope *Honorius III.* had

patiently borne with this delay. But when Frederick, in 1227, was about to start, and was prevented, as he professed, by the contagious disease in his army, from which he himself was suffering, *Gregory IX.*, the next pope, placed him under the ban of the Church. Nevertheless, the emperor, in the following year, embarked on his crusade. His vigor as a soldier, and, still more, his tact in conciliating the Saracens, enabled him to get possession of *Jerusalem*. No bishop would crown an excommunicate, and he had to put the crown on his own head. That he left a mosque unmolested was a fresh ground of reproach. He negotiated an armistice with the sultan, *Kameel* (El Kámil), who ceded *Nazareth* and a strip of territory reaching to the coast, together with *Sidon*. Fifteen years later (in 1244) *Jerusalem* was finally lost by the Christians.

Contest of Frederick with the Popes. — On his return to Italy, Frederick drove the papal troops out of *Apulia*. In a personal interview with *Gregory IX.* at *San Germano*, a treaty was made between them, the ban was removed, and the treaty of Frederick with the Sultan was sanctioned by the Pope. Frederick now displayed his talent for organization in all parts of his empire. His constitution for the Sicilian kingdom, based on the ruins of the old feudalism, is tinged with the modern political spirit. His court, wherever he sojourned, mingled an almost Oriental luxury and splendor with the attractions of poetry and song. A sore trial was the revolt of his son *Henry* (1234), whom he conquered, and confined in a prison, where he died in 1242. The efforts of Frederick to enforce the imperial supremacy over the Lombard cities were met with the same stubborn resistance from the *Guelfs* which his grandfather had encountered. In 1237 he gained a brilliant victory over them at *Cortenuova*. But the hard terms on which Frederick insisted, in connection with other transactions offensive to the Pope, called out another excommunication from *Gregory IX.* (1239). The Genoese fleet, which was conveying ecclesiastics to a council called by the Pope at Rome, was captured by direction of *Frederick;* and the prelates were thrown into prison. Pope *Innocent IV.* (1243-1254) fled to *Lyons*, and there published anew the ban against the emperor, declared him deposed, and summoned the Germans to elect another emperor in his place. The ecclesiastical princes in Germany chose *Henry Raspe* (1246–1247), landgrave of Thuringia, who was defeated by *Conrad*, Henry's son. The next emperor thus chosen, *William of Holland* (1247), made no headway in Germany. During this period of civil war, many German cities gained their freedom from episcopal rule, attained to great privileges, and came into an immediate relation to the emperor. A fearful war raged in Italy between the *Guelfs* and *Ghibellines*, in the midst of which *Frederick* died, in

the fifty-sixth year of his age. Had he been as conscientious and as capable of curbing his passions and appetites as he was highly endowed in other respects, he might have been a model ruler. As it was, although his career was splendid, his private life, as well as his public conduct, was stained with flagrant faults.

The Sicilian Kingdom. — The kingdom of the Two Sicilies was bravely defended by *Manfred*, son of Frederick II., in behalf of young *Conradin*, the son of the new emperor, *Conrad IV.* The Pope gave the crown to *Charles of Anjou*, brother of *Louis IX.* of France. *Charles*, after the fall of *Manfred* at *Beneventum* (1266), gained the kingdom. *Conradin* went to Italy, but was defeated and captured in 1268, and was executed at Naples. Such was the tragic end of the last of the *Hohenstaufens*. The unbearable tyranny of the French led to a conspiracy called the *Sicilian Vespers* (1282); and, at Easter Monday, at vesper time, the rising took place. All the French in Sicily were massacred. *Peter of Aragon*, who had married the daughter of *Manfred*, became king of Sicily. The dominion of Charles of Anjou was restricted to Naples.

Spain. — The Spaniards had a crusade to carry forward in their own land, which lasted for eight hundred years. In the tenth and eleventh centuries, especially under *Abderrahman III.* (912–961), the Moorish civilization was most brilliant. In *Cordova*, there were six hundred mosques. There were said to be seventeen universities and seventy large libraries in Spain. The caliph's fleets were dominant in the Mediterranean. He was mild in his policy towards Jews and Christians. In the eleventh century the caliphs gave themselves up to luxury, and the control of their forces was in the hands of the viziers. Of these, *Almanzor*, the general of *Hakem II.* (976-1013), was the most famous. He took the city of *Leon*, and plundered the church of St. James of Compostella, the patron saint of Spain. After this time the caliphate of *Cordova* broke up into numerous kingdoms. The Christian *Visigoths* in the north-west had built up the little kingdom of *Oviedo*, which later took the name of *Leon*. The rest of Christian Spain was united under *Sancho the Great* (970-1035). To one of his sons, *Ferdinand I.*, he left *Castile*, to which *Leon* and the *Asturias* were united; to another, *Aragon;* and, to a third, *Navarre* and *Biscay*. It was under *Ferdinand* that the exploits of the Spanish hero, the *Cid* (*Rodrigo Diaz* of Bivar), in conflict with the infidels, began. The complete conquest of the Moors was prevented by the strife of the Christian kingdoms with one another. Under *Alfonso VI.* (1072-1109), they were all once more united.

Great Defeat of the Moors. — The invasion of the *Almoravids*, invited over from Africa by the Mussulman princes (1086), checked the progress of the Christian conquest. These allies of the Arabs built up a kingdom for themselves, reconquered *Valencia*, and

taxed to the utmost the power of the Christians to resist their progress. New sects of fanatical Moslems, the *Almohads*, having conquered *Morocco*, passed over into Spain. The Mohammedans were thus at war among themselves, and were divided into three parties. Military orders were established in Spain; and the kings of *Castile*, *Leon*, and *Navarre*, aided by sixty thousand crusaders from Germany, France, and Italy, defeated *Mohammed*, the chief of the Almohads, with great slaughter, in a decisive battle near *Tolosa* (1212). The Spanish crusade built up the little kingdom of *Portugal*, and the states of *Castile* and of *Aragon*. They were destined to play an important part in the history of commerce and discovery. The Spanish character owed some of its marked traits to this prolonged struggle with the Moslems.

The Mongolian Invasions. — At the beginning of the thirteenth century, *Genghis Khan*, the leader of Mongolian hordes which roamed over the Asiatic plateau between China and Siberia, conquered China, and overthrew the ruling dynasty. He subdued *Hindustan* and the empire of the *Chowares*, which had been founded by a *Seljukian* slave, and spread his power from the Caspian Sea through Persia to India (1218). *Bokhara* and *Samarcand* were among the populous cities which were burned with all their treasures by these ruthless invaders. Libraries were converted into stalls for the horses of the brutal conquerors. The sons and successors of *Genghis Khan* swept over the countries north of the Black Sea, captured *Moscow* and *Kiev*, burned *Cracow*, and pursued their murderous and devastating path over *Poland* and *Hungary*. At the battle of *Wahlstatt* (1241), the Germans under *Henry the Pious*, duke of Liegnitz, were defeated. The victories of the Tartars were frightful massacres. It was a custom of the Mongols to cut off an ear of the slaughtered enemy. It was said that at Liegnitz these trophies filled nine sacks. The Mongol hosts retired from Europe. They attacked the caliphate of *Bagdad*, a city which they took by storm, and plundered for forty days. They destroyed the dynasty of the *Abassids*. They marched into Syria, stormed and sacked *Aleppo*, and captured *Damascus*. For a time the central point of the Tartar conquests was the city or camping-ground of *Karakorum* in Central Asia. After a few generations their empire was broken in pieces. The "Golden Horde," which they had planted in *Russia*, on the east of the Volga, remained there for two centuries. *Bagdad* was held by the Mongols until 1400, when it was conquered, and kept for a short time, by *Tamerlane*.

The religion of the Tartars was either *Lamaism* — a corrupted form of Buddhistic belief and worship, — or *Mohammedanism*. In China and Mongolia they were *Lamaists:* elsewhere they generally adopted the faith of *Islam*. Their original religion was *Shamaism*, a worship of spirits, akin to fetichism.

Europe owes it to the valor and military spirit of its western peoples that these merciless destroyers of mankind did not push their conquests to the shores of the Atlantic.

Sixth Crusade (1248–1254): Seventh Crusade (1270). — Two additional Crusades were undertaken under the leadership of that upright and devout king, *Louis IX.* of France. The first (1248–1254) resulted in the taking of *Damietta* in Egypt (1249); but the next year *Louis*, with his whole army, was captured, and obtained his release after much delay, by the surrender of his conquests, and in return for a large ransom. Not disheartened by this failure, the pious monarch, in 1270, sailed to *Tunis*, where he and most of his army perished from sickness. In 1291 *Acre*, the last town held by the Christians, was taken by the Egyptian *Mamelukes;* and the Crusades came to an end.

Effects of the Crusades. — The Crusades were a spontaneous movement of Christian Europe. It was a great tide, which bore away all classes of people. It lends to the Middle Ages an ideal and heroic character. An overpowering sentiment, submerging calculation and self-interest, swept over society. There was infinite suffering: countless lives were the forfeit. The results, however, were beneficent. 1. It is true that the conquests made in the East were all surrendered. The holy places were given up. Yet the *Turks* had received a check which was a protection to Europe during the period when its monarchies were forming, and were gaining the force to encounter them anew, and repel their dangerous aggressions. 2. The Feudal System in Europe was smitten with a mortal blow. Smaller fiefs, either by sale or by the death of the holders, were swallowed up in the larger. The anarchical spirit was counteracted. *Political unity* was promoted. 3. There was a lessening of the social distance between *suzerain* and *serf*. They fought side by side, and aided one another in common perils. The consequence was an increase of sympathy. 4. There was *an expansion of knowledge*. There was a widening of geographical knowledge. An acquaintance was gained with other peoples and countries. To the more civilized Saracens, the crusaders seemed brutal and barbarous. The crusaders in turn were impressed with the superior advancement and elegance of the Saracens. It was not the lord only who beheld distant lands: the serf was taken from the soil to which he had been tied. He drew stimulus and information from sojourning under other skies. 5. A great impulse was given to trade and commerce. An acquaintance was gained with new products, natural and artificial. New wants were created. 6. The cities advanced in strength and wealth. Important social consequences resulted from their growth.

Why the Crusades Terminated. — After the thirteenth century it was impossible to rekindle the crusading enthusiasm. The

fire had burned out. It seemed as if the idea had exhausted itself in action. This effect was due, (1) to the absence of novelty in such undertakings; (2) to the long experience of the hardships belonging to them, which tended to dampen the romantic zeal that had formed a part of the motive; (3) to the disappointments following upon the practical failure of so prodigious and costly exertions; (4) to an altered condition of public feeling of a more general character. Antipathy to the infidel, the more exclusive sway of religious sentiment, were giving way to a mingling of secular aims and interests. There were new and wider fields of activity at home. The mood of men's minds was no longer the same.

Luxuries introduced by the Crusades.—The effect of the Crusades in bringing in new comforts and luxuries, and in thus altering the style of living, was remarkable. At the very outset, a great deal of money, obtained by the sale or pawning of estates, was spent in the outfit of the hundred thousand nobles, who, at the beginning, took the cross. Costly furs, embroidered cushions, curtains of purple dye, pavilions worked with gold, banners of purple or of cloth-of-gold, showy costumes, and shining armor,—such was the splendor that met the eyes of thousands who had never before beheld such a spectacle. The journey to the East brought under the observation of the crusaders, arts and fashions to which they had been strangers. They saw the gilded domes and marble palaces of *Constantinople*, and the treasures of ancient art which had been gathered within the walls of that ancient capital. *Antioch*, with all its wealth, fell into their hands. Later, the merchants of both religions followed in the wake of the armies, and met one another. The superb fabrics of the East were carried to the West by routes which now became safe and familiar. The precious ores and tissues of *Damascus*, and the beautiful glassware of *Tyre*, were conveyed to *Venice*, and thence to places more distant. Silk stuffs of exquisite beauty were brought from *Mosul* and *Alexandria*. The elegance of the East, with its rich fabrics, its jewels and pearls, was so enchanting that an enthusiastic crusader termed it "the vestibule of Paradise." It was not the nobles alone in the West who acquired these attractive products of skill and industry. The cities shared in them. Even the lower classes partook of the change in the way of living.

Life in the Castle.—Even in the earlier days of feudalism, the seclusion of the castle was not without an influence in promoting domestic intercourse and affection. A new sentiment respecting woman sprang up in the Middle Ages, and was fostered by the honor which the New Testament and the teaching of the Church rendered to saintly women. A spirit of gallantry and devotion to woman, partly natural to the Germanic race, and partly arising from causes like that just named, sprang up in the midst of prevailing ignorance and perpetual strife. In the course of the twelfth and thirteenth centuries life in the castle is found to be very much improved. In the eleventh century it lacked comfort, to say nothing of luxury. The lights were torches of dry wood: even candles were not in general use. Houses in France, England, and Germany commonly had thatched roofs. They were made of logs covered with a sort of clay or mud. They were built with low and narrow doors, and with small windows which admitted but little light. In the middle of the smoky hall was a large, round fireplace. There was no chimney, but only a funnel, which pierced the ceiling. The seats were benches and stools. The feet of the family and guests were kept warm by hay spread beneath them. In the later period the substitution of dry

rushes and straw was thought to be a marvelous gain. Beds of straw were introduced into all the apartments of nobles, and even of kings. To sleep on a straw couch was deemed a regal luxury. One consequence of the Crusades was to introduce carpets and hangings into the dwellings of the great. Improved timepieces took the place of the water-clocks, which were a wonder in the days of Charlemagne. In the twelfth century the castle begins to look less like a dungeon. Within and without, it ceases to wear so exclusively the aspect of a fortress. The furniture has more beauty. In the great hall are the large tables attached to the floor, the sideboards, the cupboards, the stately chair of the lord, the couch with its canopy, the chests for the wearing-apparel, the armor on the walls. In the thirteenth century France was covered with chateaux, which, in the case of princes and nobles of highest rank, had their spacious courts, their stables, their lodgings for the servants. All these were within the precincts of the palace. In the great hall were held the assemblies of vassals, banquets, judicial trials. In the wealthiest mansions, there was a main saloon on the floor above, reached by a spiral stairway, and serving also for the principal bed-chamber. There the stone floor gave place to marble of varied colors. Mosaics and other ornaments were introduced. Sculptures, carvings, and mural paintings decorated the apartments. Glass mirrors, imported by way of Venice, took the place of the mirrors of polished metal. Larger windows, of painted glass, became common among the rich, in the room of the small pieces of glass, or of alabaster, which had before served to let in a few rays of light. Tallow candles came into vogue. Lamps were not unknown. On great occasions, lanterns and wax candles were used for a festive illumination. Chimneys were in use, and about the vast fire-place the family group could gather. The hospitality of the castle was often bountiful. The chase, the favorite amusement, gave life and animation to the scene, and prepared the inmates for the feast that followed. Minstrels enlivened the social gathering. Troops of mountebanks and buffoons furnished amusement, and were sometimes lavishly rewarded. There were singers and buffoons who were attached permanently to the household. There were others who traveled from place to place, and were even organized into corporations or guilds. The *fool*, or *jester*, to whom a large license was allowed, was long deemed a necessary adjunct of the castle-hall. Carriages were little used: rank was indicated by the accouterments of the war-horse or of the palfrey. From the twelfth century onward, the improvement in the comforts of living was not confined to the nobles and to rich burghers in cities. It was shared by the rural classes, notwithstanding the miseries — such as insecurity, and dangers of famine — that belonged to their condition.

Poverty and Disease. — A French writer on the history of luxury, speaking of France in this period, says, "In the cities, we meet at once luxury, certain beginnings of prosperity, and frightful misery. *Beggary* exists in a form the most hideous: there is an organization of it with grades, and a sort of hierarchy. In the face of sumptuous costumes, of chateaux better adorned, of the nascent wealth of industry, France included more than two thousand *lepers*, and knew not how to treat maladies born of the most imperfect hygiene and the most sordid filth. Such were the extremes. The course of general progress went forward between them." The condition of the poorest class in England was no better. "The absence of vegetable food for the greater part of the year, the personal dirt of the people, the sleeping at night in the clothes worn in the day, and other causes, made skin-diseases frightfully common. At the outskirts of every town in England, there were crawling about emaciated creatures covered with loathsome sores, living Heaven knows how. They were called by the common name of lepers; and probably the leprosy, strictly so called, was awfully common." Such being the life of the poor in villages, and in the absence of drainage and other modern safeguards of health, in large towns, it is no wonder that in the Middle Ages there were terrible pestilences, and that the average length of life was much less than at present.

Origin and Nature of Chivalry. — It was in the period of the crusades that the mediæval institution of chivalry was ennobled by receiving a religious consecration. Chivalry is a comprehensive term, denoting a system of ideas and customs that prevailed in the middle ages. In the western kingdoms of Europe there was gradually formed a distinct class of warriors of superior rank, who fought on horseback, and were recognized as *knights* by a ceremony of equipment with arms. Among the customs of the ancient Germans, which are noticed by Tacitus, and in which may be discovered the germs of chivalry, are the remarkable deference paid to woman, attendance of the aspiring youth on a military superior, — out of which vassalship arose, — and the formal receiving of arms on reaching manhood. At the outset, knighthood was linked to feudal service: the knights were landholders. In the age of Charlemagne, the warriors on horseback — the *caballarii* — were the precursors, both in name and function, of the *chevaliers* of later times. The word *knight*, meaning a youth or servant, and then a military attendant, came to be a term of equivalent meaning. The necessary connection of knighthood with the possession of fiefs was broken in the thirteenth century, through changes in the circumstances of warfare. Knighthood became independent of feudalism. It was a personal distinction, frequently bestowed as a reward for brave deeds, and often conferred with elaborate ceremonies, partly of a religious character. When the boy of gentle birth passed from under the care of females, he first served as a *page* or valet at the court of a prince or the castle of a rich noble. Having been thus trained in habits of courtesy and obedience, he was advanced, not earlier than the age of fourteen, to the rank of *squire*, and instructed in horsemanship and in the use of weapons. He followed his master to the tournament and in battle, until finally he was himself dubbed a *knight*, was clothed in armor of steel, and took on him all the obligations and privileges of his order. The introduction of hereditary surnames and of armorial bearings served to distinguish the members of this order. He who was a knight in one place was a knight everywhere.

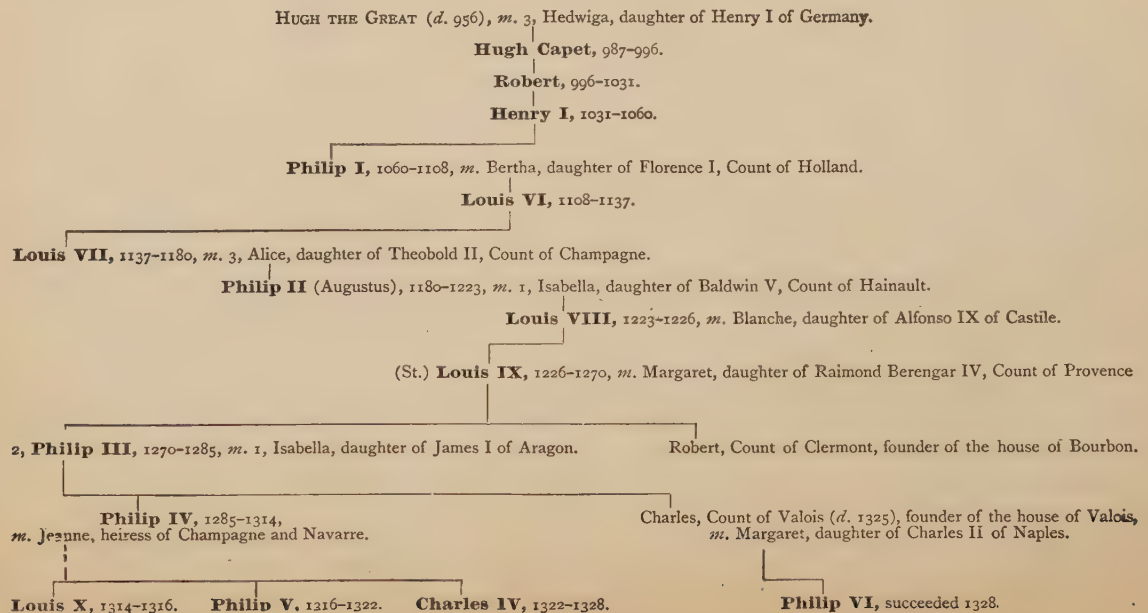
There were different classes of knights. The "bachelor," who bore a forked pennon, was below the "knight-banneret," who alone had the right to carry the square banner. The banneret was required to have a certain estate, and to be able to bring into the field a certain number of lances, *i. e.*, inferior knights with their men-at-arms and foot-soldiers. Each knight was accompanied by his squire and personal attendants. Not seldom two knights joined together in a brotherhood in arms, pledging themselves to sustain each other in every peril.

The Virtues of Knighthood. — There were characteristic obligations of knighthood. One was *loyalty*, which included a strict fidelity to all pledges, embracing promises made to an enemy. Another knightly virtue was *courtesy*, which was exercised even towards a foe. The spirit of *gallantry*, inspiring devotion to woman, especially the chosen object of love, and protection to womanly weakness, was always a cardinal trait of the chivalric temper. *Courage*, which delighted in daring exploits, and sought fields for the exercise of personal prowess, was an indispensable quality of the knights. The ideal of chivalry was *honor* rather than benevolence. The influence of chivalry in refining manners was very great; but, especially in its period of decline, it allowed or brought in much cruelty and profligacy. Its distinctive spirit could find room for exercise only amid conflict and bloodshed, which it naturally tended to promote.

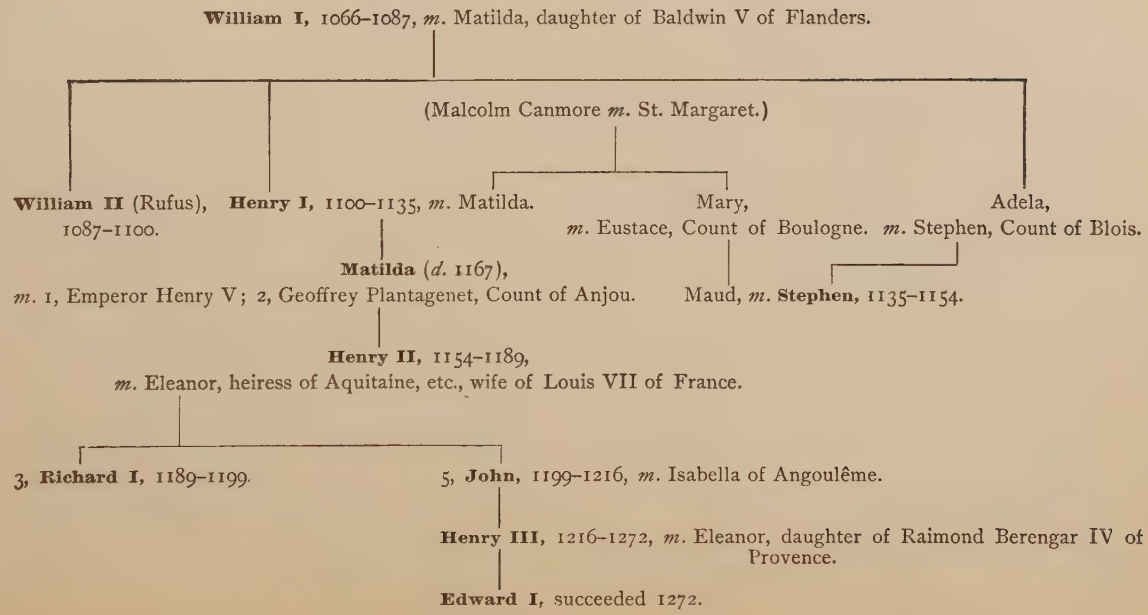
Ceremonies of Investiture. — When the knight was created according to the complete form, he entered into a bath on the evening previous, was instructed by old knights in "the order and feats" of chivalry, was then clad in white and russet, like a hermit, passed the night in the chapel in "orisons and prayers," and at daybreak confessed to the priest, and received the sacrament. He then returned to his chamber. At the appointed hour he was conducted to the hall, where he received the spurs and was girded with the sword by the prince or other lord who was to confer the distinction, by whom he was smitten on the shoulder and charged to be "a good knight." Thence he was escorted to the chapel, where he swore on the altar to defend the church, and his sword was consecrated.

Judicial Combats. — The disposition to resort to single combats as a judicial test of guilt or innocence was stimulated by the development of chivalry. There were other ordeals long in vogue, by which it was thought that Heaven would interpose miraculously to shield, and thus to vindicate, the innocent, and to expose the criminal. Such were the plunging of the hand into boiling water, the contact of the flesh with red-hot iron or with fire, the lot, the oath taken on holy relics, the reception of the Eucharist, which would choke the perjurer, and send his soul to perdition. The ordeals were regulated and managed by the clergy. Among the German, and also the Celtic tribes, there are traces of the duel between combatants, for purposes of divination, or of determining on which side in a controversy the right lay. The judicial combat in mediæval Europe became general. Champions, in cases where the rights of women were in debate, and in other instances where the wager of battle between the direct antagonists in a dispute was impracticable, were selected, or volunteered, to try the issue in an armed conflict. Sometimes professional champions, hired for the occasion, were employed. The custom of judicial combats by degrees declined. The municipalities and the spirit of commerce were averse to it. It was opposed by the Emperor Frederic II. and by Louis IX. of France. The influence of the Roman law helped to undermine it; but the opposition of the Church was the most effectual agency in doing away with it. The modern duel, which survived the judicial combat, is a relic of the ancient custom of avenging private injuries, and of proving the courage of the combatants between whom a quarrel had arisen. In the opening of Shakespeare's play of Richard II., in the quarrel of Mowbray and Bolingbroke, the idea of the judicial combat mingles with the motives and feelings characteristic of the duel when stripped of its religious aspect.

FRANCE.—DESCENDANTS OF HUGH CAPET.



ENGLAND.—FROM THE CONQUEST TO EDWARD I.



FRANCE AND ENGLAND (1154 - 1189.)

CHAPTER III.

ENGLAND AND FRANCE: THE FIRST PERIOD OF THEIR RIVALSHIP (1066-1217).

THE emperors, the heads of the Holy Roman Empire, were the chief secular rulers in the Middle Ages, and were in theory the sovereigns of Christendom. But in the era of the Crusades, the kingdoms of England and France began to be prominent. In them, moreover, we see beginnings of an order of things not embraced in the mediæval system. In France, steps are taken towards a compact monarchy. In England, there are laid the foundations of free representative government.

Connection of England and France. — For a long time the fortunes of England and of France are linked together. The kings of the French, with their capital at *Paris*, had been often obliged to contend with their powerful liegemen, the dukes of Normandy, at *Rouen*. When the Norman duke became king of England, he had an independent dominion added to the great fief on the other side of the channel. It sometimes looked as if England and France would be united under one sovereignty, so close did their relations become.

Death of William the Conqueror. — It was while *William the Conqueror*, angry with the king of the French, was burning *Mantes*, in the border-land between Normandy and France, that, by the stumbling of his horse in the ashes, he was thrown forward upon the iron pommel of his saddle, and received the hurt which ended, in the next month, in his death (Sept., 1087). On his death-bed he was smitten with remorse for his unjust conquest of England, and for his bloody deeds there. He would not dare to appoint a successor: it belonged, he said, to the Almighty to do that; but he hoped that his son *William* might succeed him. The burial service at *Caen*, in the church which he had built, was interrupted by *Ascelin*, a knight, who raised his voice to protest against the interment, for the reason that the duke had wrongfully seized from his father the ground on which the church stood. The family of William made a settlement with Ascelin on the spot by paying a sum of money, and the service proceeded. The whole ground was afterwards paid for. William had left money for the rebuilding of the churches which he had burned at *Mantes*. He gave his treasures to the poor and to the churches in his dominions. These circumstances illustrate in a striking way how, in the Middle Ages, ruthless violence was mingled with power of conscience and a sense of righteous obligation.

William Rufus. — William the Conqueror was succeeded by his son, *William Rufus* (1087–1100), who was as able a man as his

father. He promised to be liberal, and to lay no unjust taxes; but he proved to be — especially after the death of the good *Lanfranc*, the archbishop of Canterbury — a vicious and irreligious king. The Norman nobles would have preferred to have his brother *Robert*, who was duke of Normandy, for their king; but the English stood by William. He left bishoprics and abbacies vacant that he might seize the revenues. One of his good deeds was the appointment of the holy and learned *Anselm* to succeed *Lanfranc;* but he quarreled with *Anselm*, who withdrew from the kingdom. Normandy, which he had tried to wrest from his elder brother *Robert*, was mortgaged to him by the latter, in order that he might set out upon the first Crusade. That duchy came thus into the king's possession. William, while hunting in the New Forest, was killed, if not accidentally, then either, as it was charged, by *Walter Tyrrel*, one of the party, or by some one who had been robbed of his home when the New Forest was made. He was found in the agonies of death, pierced by an arrow shot from a cross-bow.

Henry I. of England (1100–1135): Louis VI. (the Fat) of France (1108–1137): Louis VII. (1137–1180). — *Henry* was the youngest son of the Conqueror. His wife was English, and was a great-granddaughter of Edmund Ironside. Her name was Edith, but she assumed the Norman name of *Matilda*. Her mother Margaret, wife of Malcolm of Scotland, was of the stock of the West Saxon kings. Thus the blood of Alfred, as well as of William the Conqueror, flowed in the veins of the later English kings. In the absence of his older brother *Robert*, who was in Jerusalem, he took the crown, and put forth a *Charter of Liberties*, promising the Church to respect its rights, and giving privileges to his vassals which they in turn were to extend to their own vassals. Robert came back from the Holy Land, and tried to wrest England from his brother. He failed in the attempt. After this, *Henry* got possession of Normandy by the victory of *Tinchebrai* in 1106, and kept Robert a prisoner in Cardiff Castle until his death (1135). *Louis the Fat*, king of France, espoused the cause of *William Clito*, son of Robert, but was beaten in 1119 at *Brenneville*. Peace was made between the two kings; but in 1124 *Henry* of England combined with his son-in-law, *Henry V.* of Germany, for the invasion of France. *Louis* called upon his vassals, who gathered in such force that the emperor abandoned the scheme. *Louis* then undertook to chastise those great vassals who had not responded to his summons. *William*, the duke of Aquitane, seeing the power of the suzerain, came into his camp, and offered him his homage. Louis inflicted a brutal punishment in Flanders, where the count, *Charles the Good*, had been assassinated in 1127, and which had failed to furnish its contingent in 1124. He obliged the Flemish lords to elect as their count, *William Clito*, whose

rule, however, they presently cast off. *Louis the Fat* united his son *Louis* in marriage with *Eleanor*, the only daughter of *William* (X.), the duke of Aquitaine, and thus paved the way for a direct control over the South. The duchy of *Aquitaine* included *Gascony* and other districts, and the suzerainty over *Auvergne*, *Périgord*, etc. *Louis the VII.* (1137–1180) was not able to preserve the dominion, extending from the north to the south of France, which he inherited. He plunged into a dispute with Pope *Innocent II.* in relation to the church of *Bourges*, where he claimed the right to name the archbishop. *St. Bernard* took the side of the Pope. *Suger*, abbot of St. Denis, an able minister, the counselor of the last king, supported *Louis*. The king attacked the lands of *Theobald* of Champagne, who sided with the Pope, and in his wrath burned the parish church of *Vitry*, with hundreds of poor people who had taken refuge in it. His own remorse and the excommunication of the Pope moved him to do penance by departing on a Crusade. *Suger*, not liking the risk which the monarchy incurred through the absence of the king, opposed the project. *St. Bernard* encouraged it. The Crusade failed of any important result; but it helped to infuse a national spirit into the French soldiers, who fought side by side with the army of the emperor, *Conrad III.* On his return, on the alleged ground that *Eleanor* was too near of kin, he divorced her, and rendered back her dowry (1152).

Louis VII. of France (1137–1180): Stephen (1135–1154) and Henry II. of England (1154–1189). — The king of England, *Henry I.*, after the death of his son by shipwreck, declared his daughter *Matilda* his heir. She was the widow of *Henry V.*, the emperor of Germany. In 1127 she married *Geoffrey*, count of Anjou, surnamed *Plantagenet* on account of his habit of wearing a sprig of broom (*genet*) in his bonnet. Henry left Matilda, whom he called the "Empress," under the charge of his nephew, *Stephen of Blois*, who got himself elected king by the barons or great landowners, — as there was no law regulating the succession of the crown, — and was crowned at Westminster. They had sworn, however, to support Matilda. Her uncle *David*, king of Scots, took up her cause; but the Scots were defeated at the *Battle of the Standard* in 1138. England was thrown into utter disorder by these circumstances: some of the barons fought on one side, and some on the other. There were thieves along the highways, and the barons in their castles were no better than the thieves. The empress landed in England in 1139, to recover her rights. In the civil war that ensued, *Stephen* was taken prisoner (1141); but *Matilda*, whose imperious temper made her unpopular in London, was driven out of the city. *Stephen* was released in exchange for the *Earl of Gloucester*. *Matilda* was at one time in

great peril, but contrived to escape in a winter night from Oxford Castle (1142). In 1153 peace was made, by which Stephen was to retain the kingdom, but was to be succeeded by Matilda's eldest son.

Cruelty of the Nobles. — In the time of Stephen and Matilda, the barons, released from the strong hand of his predecessor, were guilty of atrocities which made the people mourn the loss of Henry.

"They built strong castles, and filled them with armed men. From these they rode out as robbers, as a wild beast goes forth from its den. 'They fought among themselves with deadly hatred, they spoiled the fairest lands with fire and rapine; in what had been the most fertile of counties they destroyed almost all the provision of bread.' Whatever money or valuable goods they found, they carried off. They burnt houses and sacked towns. If they suspected any one of concealing his wealth, they carried him off to their castle; and there they tortured him, to make him confess where his money was. 'They hanged up men by their feet, and smoked them with foul smoke. Some were hanged up by their thumbs, others by the head, and burning things were hung on to their feet. They put knotted strings about men's heads, and twisted them till they went to the brain. They put men into prisons where adders and snakes and toads were crawling, and so they tormented them. Some they put into a chest short and narrow, and not deep, and that had sharp stones within, and forced men therein so that they broke all their limbs. In many of the castles were hateful and grim things called *rachenteges*, which two or three men had enough to do to carry. It was thus made: it was fastened to a beam, and had a sharp iron to go about a man's neck and throat, so that he might noways sit or lie or sleep; but he bore all the iron. Many thousands they starved with hunger.' The unhappy sufferers had no one to help them. Stephen and Matilda were too busy with their own quarrel to do justice to their subjects. Poor men cried to Heaven, but they got no answer. 'Men said openly that Christ and his saints were asleep.'"

Dominions of Henry II. — *Henry*, the son of the empress and of Count *Geoffrey* of Anjou, was the first of the *Angevin* kings of England. They had Saxon blood in their veins, but were neither Norman nor Saxon, except in the female line. It was eighty-eight years since the Conquest; and, although the higher classes talked French, almost every one of their number was of mixed descent. The line between Saxon and Norman was becoming effaced. A vassal of the king of France, Henry held so many fiefs that he was stronger than the king himself, and all the other crown vassals taken together. From his father he had *Anjou;* from his mother, *Normandy* and *Maine;* the county of *Poitou* and the duchy of *Aquitaine* he received by *Eleanor*, the divorced wife of Louis VII., whom he married. Later, by marrying one of his sons to the heiress of *Brittany*, that district, the nominal fief of Normandy, came practically under his dominion. He was a strong-willed man, who reduced the barons to subjection, and pulled down the castles which had been built without the king's leave. It might seem probable that the possessor of so great power would absorb the little monarchy of France. But this was prevented by

long-continued discord in England, — discord in the royal family, between the king and the clergy, and, later, between the king and the barons. On the Continent, the king of England required a great and united force to break the feudal bonds which grew stronger between the king of France and the French provinces of England. We shall soon see how France enlarged her territory, and how the English dominion on the Continent was greatly reduced.

Reforms of Henry. — In order to control the barons, he arranged with them to pay money in lieu of military service. In this way they were weakened. At the same time, he encouraged the small landowners to exercise themselves in arms, which would prepare them for self-defense and to assist the king. Moreover, he sent judges through the land to hear causes. They were to ask a certain number of men in the county as to the merits of the cases coming before them. These men took an oath to tell the truth. They gradually adopted the custom of hearing the evidence of others before giving to the judges their *verdict*, — that is, their declaration of the truth (from *vere dictum*). Out of this custom grew the jury system.

Becket: Constitutions of Clarendon. — The Conqueror had granted to ecclesiastical courts the privilege of trying cases in which the clergy were concerned. On this privilege the clergy had been disposed to insist ever since the fall of the Roman Empire. Under Stephen the energetic restraint exercised upon them was removed. In the early years of the reign of Henry II., there were great disorders among the Norman clergy, and crimes were of frequent occurrence. These were often punished more lightly than the same offenses when committed by a layman, as church courts could not inflict capital punishment. Henry undertook to bring the clergy under the jurisdiction of the ordinary courts. In this attempt he was resisted by *Thomas à Becket*, who had been his chancelor, and whom he raised to the archbishopric of Canterbury (1162), in the full expectation of having his support. He had been gay and extravagant in his ways, and zealous in behalf of whatever the king wished. But the brilliant chancelor became a strict and austere prelate, the champion of the clergy, with a will as inflexible as that of Henry. The only bishop that voted against him at his election, remarked that "the king had worked a miracle in having that day turned a layman into an archbishop, and a soldier into a saint." In this controversy, the clergy had reason to fear that Henry, if he got the power, would use it to punish and plunder the innocent. At a great council of prelates and barons, the *Constitutions of Clarendon* were adopted (1164), which went far towards the subjecting of the ecclesiastics, as to their appointment and conduct, to the royal will.

Becket, with the other prelates, swore to observe these statutes; but he repented of the act, was absolved by the Pope from his oath, and fled to France. Later a reconciliation took place between him and the king. Becket returned to England, but with a temper unaltered. A hasty expression of Henry, uttered in wrath, and indicating a desire to be rid of him, was taken up by four knights, who attacked the archbishop, and slew him, near the great altar in the cathedral at Canterbury (Dec. 29, 1170). The higher nobles welcomed the occasion to revolt. *Henry* was regarded as the instigator of the bloody deed, and was moved to make important concessions to the Pope, *Alexander III.* His life was darkened by quarrels with his sons. In 1173 the kings of France and Scotland, and many nobles of Normandy and England, joined hands with them. Henry, afflicted with remorse, did penance, allowing himself to be scourged by the monks at the tomb of Becket, or "St. Thomas,"—for he was canonized. The people rallied to him, and the nobles were defeated. The rebellion came to an end. The king of Scotland became more completely the vassal of England. In another rebellion the king's sons rebelled against him: in 1183 *John*, the youngest of them, joined with his elder brothers. Then Henry's heart was broken, and he died (in 1189).

Conquest of Ireland. — In the first year of Henry's reign, he was authorized by *Pope Hadrian IV.* to invade Ireland. In 1169 *Dermot of Leinster*, a fugitive Irish king, undertook to enlist adventurers for this service. He was aided by *Richard of Clare*, earl of Pembroke, called *Strongbow*, and others. They were successful; and in 1171 *Henry* crossed over to Ireland, and was acknowledged as sovereign by all the chiefs of the South. A synod brought the Irish Church into subjection to the see of Canterbury. But there was constant warfare, and the North and East of the island were not subdued. The whole country was not conquered until *Elizabeth's* time, four centuries later.

Weakening of Great Vassals in France. — The weakening of *Henry's* power was the salvation of *Louis VII.*, who had more the spirit of a monk than of an active and resolute monarch. At his death a new epoch is seen to begin. The dominion of the great vassals declines, and the truly monarchical period commences. It was the change which ended in making the king the sole judge, legislator, and executive of the country. *Louis the Fat*, *Philip Augustus*, and *St. Louis* (*Louis IX.*) are the early forerunners of *Louis XIV.*, under whom the absolute monarchy was made complete.

Philip Augustus of France (1180–1223): Richard the Lion-hearted of England (1189–1199). — *Philip Augustus* was the last king of France to be crowned before his accession. The custom

had helped to give stability to the regal system. Now it was no longer needful. Philip was only fifteen years old when he began to reign alone. For forty-three years he labored with shrewdness and perseverance, and with few scruples as to the means employed, to build up the kingly authority. His first act was a violent attack on the *Jews*, whom he despoiled and banished. This was counted an act of piety. He acquired *Vermandois*, *Valois*, and *Amiens;* refusing to render homage to the Bishop of Amiens, who claimed to be its suzerain. During the life of *Henry II.*, Philip had allied himself closely with his son *Richard* (the Lion-hearted), who succeeded his father. *Richard* was passionate and quarrelsome, yet generous. He was troubadour as well as king. After his coronation (1189), the two kings made ready for a Crusade together. To raise money, *Richard* sold earldoms and crown lands, and exclaimed that he would sell London if he could find a buyer. The two kings set out together in 1190. They soon quarreled. *Philip* came home first, and, while *Richard* was a prisoner in Austria, did his best to profit by his misfortunes, and to weaken the English reigning house. In the absence of *Richard*, *John*, his ambitious and unfaithful brother, was made regent by the lords and the London citizens. As nothing was heard of the king, John claimed the crown. Hearing of the release of *Richard*, *Philip* wrote to *John* (1194), "Take care of yourself, for the devil is let loose." *Richard* made war on *Philip* in Normandy, but Pope *Innocent III.* obliged the two kings to make a truce for five years (1199). Two months after, Richard was mortally wounded while besieging a castle near *Limoges*, where it was said that a treasure had been found, which he as the suzerain claimed. He had never visited England but twice; and, although he always had the fame of a hero, the country had no real cause to regret his death.

John of England (1199–1216). — John (surnamed *Sansterre*, or *Lackland*, a name given to the younger sons, whose fathers had died before they were old enough to hold fiefs) was chosen king. Anjou, Poitou, and Touraine desired to have for their duke young *Arthur*, duke of Brittany, the son of *Geoffrey*, John's elder brother. *Philip Augustus* took up the cause of Arthur, but deserted him when he had gained for himself what he wished. *Arthur* was taken prisoner; and it was said that *John* ordered his keeper, *Hubert de Burgh*, to put out his eyes. His uncle was also accused of drowning him or stabbing him with his own hand. It is certain that Arthur did not live long after this time. *Philip* summoned *John*, as being a vassal, to clear himself of this crime before his peers in France. John did not appear, and his fiefs were declared to be forfeited. Philip seized on *Normandy*, which thenceforward was French, and *Brittany*, which became an im-

mediate fief of the king (1204). He took the other possessions of England in Northern Gaul. There were left to the English the duchy of *Aquitaine*, with *Gascony* and the *Channel Islands*. The lands south of the Loire John had inherited from his mother.

Tyranny of John. — John robbed his subjects, high and low, under the name of taxation. Not content with forcing money out of the Jews, one of whom he was said to have coerced by pulling out a tooth every day, he treated rich land-owners with hardly less cruelty. He had not, like *Henry II.*, the support of the people, and added to his unpopularity by hiring soldiers from abroad to help him in his oppression.

John's Quarrel with the Pope: Magna Charta. — As rash as he was tyrannical, John engaged in a quarrel with Pope *Innocent III.* The monks of Canterbury appointed as archbishop, not the king's treasurer, whom he bade them choose, but another. The Pope neither heeded the king nor confirmed their choice, but made them elect a religious and learned Englishman, *Stephen Langton*. *John*, in a rage, drove the monks out of Canterbury, and refused to recognize the election. The Pope excommunicated him, and laid England under an *interdict;* that is, he forbade services in the churches, and sacraments except for infants and the dying; marriages were to take place in the church porch, and the dead were to be buried without prayer and in unconsecrated ground. As *John* paid no regard to this measure of coercion, *Innocent* absolved his subjects from their allegiance, and handed his kingdom over to the king of France (1212). Resisted at home, and threatened from abroad, *John* now made an abject submission, laying his crown at the feet of *Pandulph*, the Pope's legate. He made himself the vassal of the Pope, receiving back from him the kingdoms of England and Ireland, which he had delivered to *Innocent*, and engaging that a yearly rent should be paid to Rome by the king of England and his heirs. *Philip* had to give up his plan of invading England. *John's* tyranny and licentiousness had become intolerable. *Langton*, a man of large views, and the English Church, united with the barons in extorting from him, in the meadow of *Runnymede*, — an island in the Thames, near Windsor, — the *Magna Charta*, the foundation of English constitutional liberty. It secured two great principles: *first*, that the king could take the money of his subjects only when it was voted to him for public objects; and *secondly*, that he could not punish or imprison them at his will, but could only punish them after conviction, according to law, by their countrymen.

The Great Charter is based on the charter of Henry I. It precisely defines and secures old customs. 1. It recognizes the rights of the Church. 2. *It secures person and property from seizure and spoliation without the judgment of peers or the law of the land.* 3. There are regulations for courts of law. 4. Exactions by the lord are limited to the three customary feudal aids (p. 256). The benefits granted to the vassal are to be extended to the lower tenants. 5. How the Great Council is to be composed, and how convened, is defined. 6. The

"liberties and free customs" of London and of other towns are secured. 7. Protection is given against certain oppressive exactions of the Crown. 8. The safety of merchants against exactions in coming into England, and in going out, and in traveling through it, is guaranteed. 9. There is some provision in favor of the villain.

War with France. — *John* joined in a great coalition against *Philip Augustus*. He was to attack France in the south-west; while the emperor, *Otto IV.*, and the counts of Flanders and Boulogne, with all the princes of the Low Countries, were to make their attack on the north. It was a war of the feudal aristocracy against the king of the French. At the great battle of *Bouvines* (1214) the French were victorious. The success, in the glory of which the communes shared, added no territory to France; but it awakened a national spirit. *John* was beaten in *Poitou*, and went home.

Deposition of John. — In England, *John* found that all his exertions against the *Charter*, even with the aid of Rome, were unavailing. In a spirit of vengeance, he brought in mercenary freebooters, and marched into Scotland, robbing and burning as he went. Every morning he burned the house in which he had lodged for the night. At length the English barons offered the crown to *Louis*, the eldest son of *Philip Augustus;* but *John* died in 1216, and *Louis* found himself deserted. He had shown a disposition to give lands to the French.

The Albigensian War. — The war against the *Albigenses* began in the reign of *Philip;* but he pleaded that his hands were full, and left it to be waged by the nobles. That sect had its seat in the south of France, and derived its name from the city of *Albi*. It held certain heterodox tenets, and rejected the authority of the priesthood. In 1208, under *Innocent III.*, a crusade was preached against *Raymond VI.*, count of Toulouse, in whose territory most of them were found. This was first conducted by *Simon de Montfort*, and then by Philip's son, *Louis VIII.*, the county of *Toulouse* being a fief of France. The result of the desolating conflict was, that, after the accession of *Louis IX.*, the county of *Toulouse* was incorporated in the French kingdom (1229). In that year, at the council of Toulouse, the *Inquisition*, a special ecclesiastical tribunal, was organized to complete the extermination of the *Albigensians* who had escaped the sword. The advantages resulting from the crushing of the sovereignties of the South were sure to come to the French monarchy. But *Philip* left it to the nobles and to his successors to win the enticing prize.

The first period of rivalry between England and France ends with *John* and *Philip Augustus*. For one hundred and twenty years, each country pursues its course separately. Monarchy grows stronger in France: constitutional government advances in England.

Louis IX. of France (1226–1270). — In *Louis IX.* (St. Louis) France had a king so noble and just that the monarchy was sanctified in the eyes of the people. At his accession he was but eleven years old, and with his mother, *Blanche* of Castile, had to encounter for sixteen years a combination of great barons determined to uphold feudalism. Most of them staid away from his coronation. When the young king and his mother approached *Paris*, they found the way barred; but it was opened by the devoted burghers, who came forth with arms in their hands to bring them in. The magistrates of the communes swore to defend the king and his friends (1228). They were supported by the Papacy. In 1231 the war ended in a way favorable to royalty. The treaty of 1229 with *Raymond VII.*, count of *Toulouse*, led to the gradual absorption of the South. *Theobald* of *Champagne* became king of *Navarre*, and sold to the crown *Chartres* and other valuable fiefs. In the earlier period of his reign Louis was guided by his wise, even if imperious, mother, who held the regency.

England and France. — In 1243 *Louis* defeated *Henry III.* of England, who had come over to help the count of *La Marche* and other rebellious nobles. In 1245 *Charles of Anjou*, the king's brother, married *Beatrice*, through whom *Provence* passed to the house of Anjou. The king's long absence (1248–1254), during the sixth Crusade, had no other result but to show to all that he combined in himself the qualities of a hero and of a saint. After his return, his government was wise and just, and marked by sympathy with his people. In 1259 he made a treaty with *Henry III.*, yielding to him the *Limousin*, *Périgord*, and parts of *Saintonge*, for which Henry relinquished all claims on the rest of France. *Louis* fostered learning. The University of Paris flourished under his care. In his reign *Robert of Sorbon* (1252) founded *the Sorbonne*, the famous college for ecclesiastics which bears his name.

Civil Policy of Louis. — In his civil policy *Louis* availed himself of the Roman law to undermine feudal privileges. The legists enlarged the number of cases reserved for the king himself to adjudicate. He established new courts of justice, higher than the feudal courts, and the right of final appeal to himself. He made the king's "Parliament" a great judicial body. He abolished in his domains the judicial combat, or *duel*, — the old German method of deciding between the accused and the accuser. He liberated many serfs. But, mild as he was, he had no mercy for Jews and heretics. In his intercourse with other nations, he blended firmness and courage with a fair and unselfish spirit. He refused to comply with the request of the Pope to take up arms against the emperor, *Frederic II.*; but he threatened to make war upon him if he did not release the prelates whom he had captured on their way to Rome. The "Pragmatic Sanction" of St. Louis is of

doubtful genuineness. It is an assertion of the liberties of the Gallican Church. With loyalty to the Holy See, and an exalted piety, Louis defended the rights of all, and did not allow the clergy to attain to an unjust control. *Voltaire* said of him, "It is not given to man to carry virtue to a higher point." He stands in the scale of merit on a level with *Alfred* of England.

Parliaments in France. — The word *parliament* in French history has a very different meaning from that which it bears when applied to the English institution of the same name. There were thirteen parliaments in France, each having a jurisdiction of its own. They were established at different times. Of these the Parliament of Paris was the oldest and by far the most important. The king and other suzerains administered justice, each in his own domain. The Parliament of Paris was originally a portion of the king's council that was set apart to hear causes among the fiefs. It considered all appeals and judicial questions. But in the reign of *Louis IX.*, commissioners, or *baillis*, of the king, held provincial courts of appeal in his name. The great suzerains established, each in his own fief, like tribunals, but of more restricted authority. Louis IX. made it optional with the vassal to be tried by his immediate suzerain, or in the king's courts, which were subordinate to his council. As time went on, the authority of the royal tribunals increased, as that of the feudal courts grew weaker. In the Parliament of Paris, a corps of legists who understood the Roman law were admitted with the lords, knights, and prelates. More and more these "counselors" were left to themselves. Parliament was divided into *Chambers*, of which the *Grand Chamber* for the final hearing and decision of appeals was of principal importance. *Philip the Fair* (1302) restricted Parliament to purely *judicial* duties. He provided that it should hold two annual sittings at Paris. Thus there grew up a judicial aristocracy. After 1368 the members were appointed for life. At length, under *Henry IV.*, the seats in Parliament became hereditary. The great magistrates thus constituted wore robes of ermine, or of scarlet adorned with velvet. The *Palace of Justice* (*Palais de Justice*), on an island in the Seine, was given to Parliament for its sessions by *Louis IX.* In its hall scenes of tragic interest, including, in modern times, the condemnation of *Marie Antoinette* and of *Robespierre*, have taken place. The crown was represented by a great officer, a public prosecutor or attorney-general (*procureur général*). He and his assistants were termed the "king's people" (*gens du roi*). They had the privilege of speaking with their hats on. It was an ancient custom to enroll the royal ordinances in the parliamentary records. Gradually it came to be considered that no statute or decree had the force of law unless it was entered on the registers of Parliament. Great conflicts occurred with the kings when Parliament refused "to register" their edicts or treaties. Then the king would hold "a bed of justice," — so called from the cushions of the seat where he sat in the hall of Parliament, whither he came in person to command them to register the obnoxious enactment. This royal intervention could not be resisted: commonly the enrollment would be made, but sometimes under a protest. Each of the local parliaments claimed to be supreme in its own province: they were held to constitute together one institution, and all the judges were on a level. Attempts at political interference by Parliaments, the kings resisted. At the French Revolution in 1789, the Parliaments were finally abolished.

Henry III. (1216–1272). — John's eldest son, *Henry*, when he was crowned by the royalists, was only nine years old. For a short time he had a wise guardian in *William, Earl of Pembroke.*

In two battles, one on the land and one on the sea, *Louis VIII.* (1223–1226), son of *Philip Augustus* of France, was defeated. He made peace, and returned to France. Henry married *Eleanor*, the daughter of *Raymond*, count of *Provence*, — a beautiful and accomplished woman, but she was unpopular in England. The king, as well as his wife, lavished offices, honors, and lands upon foreigners. He was a weak prince, and unwisely accepted for his second son, *Edmund*, the crown of the *Two Sicilies*, which could be won only at the expense of England. This measure induced the barons to compel Henry to a measure equivalent to the placing of authority in the hands of a council. This brought on a war between the king and the barons. The latter were led by *Simon de Montfort* (the second of the name), who had inherited the earldom of Leicester through his mother. Through him PARLIAMENT assumed the form which it has since retained. The greater barons, the lords or peers, with the bishops and principal abbots, came together in person, and grew into the House of Lords. The freeholders of each county had sent some of the knights to represent them. The attendance of these knights now began to be regular; but besides the two knights from each county, who were like the county members of our own time, *Simon* caused each *city* and *borough* to send two of their citizens, or *burgesses*. Thus the *House of Commons* arose. *Simon* defeated *Henry* at *Lewes* (1264) : but the barons flocked to the standard of Prince *Edward*, who escaped from custody; and Simon was defeated and slain at the battle of *Evesham* in 1265. *Henry* was restored to power. He died in 1272, and was buried in *Westminster Abbey*, which he had begun to rebuild. Under Henry, the *Great Charter*, with some alterations, was three times confirmed. A *Charter of the Forest* was added, providing that no man should lose life or limb for taking the king's game. Cruel laws for the protection of game in the forests or uncultivated lands had been a standing grievance from the days of the Norman Conquest. The confirming of the *Great Charter* in 1225 was made the condition of a grant of money from the National Council to the king. When the bishops, in 1236, desired to have the laws of inheritance conformed to the rules of the Church, the barons made the laconic answer, "We will not change the laws of England" (*Nolumus leges Angliæ mutare*).

CHAPTER IV.

RISE OF THE BURGHER CLASS: SOCIETY IN THE ERA OF THE CRUSADES.

Rise of the Cities. — Under feudalism, only two classes present themselves to view, — the nobility and the clergy on the one hand, and the serfs on the other. This was the character of society in the ninth century. In the tenth century we see the beginnings of an intermediate class, the germ of "the third estate." This change appears in the cities, where the *burghers* begin to increase in intelligence, and to manifest a spirit of independence. From this time, for several centuries, their power and privileges continued to grow.

Growth of the Cities. — The same need of defense that led to the building of towers and castles in the country drove men within the walls of towns. Industry and trade developed intelligence, and produced wealth. But *burghers* under the feudal rule were obliged to pay heavy tolls and taxes. For example, for protection on a journey through any patch of territory, they were required to make a payment. Besides the regular exactions, they were exposed to most vexatious depredations of a lawless kind. As they advanced in thrift and wealth, communities that were made up largely of artisans and tradesmen armed themselves for their own defense. From self-defense they proceeded farther, and extorted exemptions and privileges from the *suzerain*, the effect of which was to give them a high though limited degree of self-government.

Origin of Municipal Freedom. — It has been supposed that municipal government in the Middle Ages was a revival of old Roman rights and customs, and thus an heirloom from antiquity. The cities — those on the Rhine and in Gaul, for example — were of Roman origin. But the view of scholars at present is, that municipal liberty, such as existed in the Middle Ages, was a native product of the Germanic peoples. The cities were incorporated into the feudal system. They were subject to a lay lord or to a bishop. In *Italy*, however, they struggled after a more complete republican system.

Cities and Suzerains. — In the conflicts which were waged by the cities, they were sometimes helped by the suzerain against the king, and sometimes by the king against the nearer suzerain. In *England* the cities were apt to ally themselves with the nobility against the king: in *Germany* and *France* the reverse was the fact. But in *Germany* the cities which came into an immediate relation to the sovereign were less closely dependent on him than were the cities in France on the French king.

Two Classes of Cities. — Not only did the cities wrest from the lords a large measure of freedom: it was often freely conceded to them. Nobles, in order to bring together artisans, and to build up a community in their own neighborhood, granted extraordinary privileges. *Charters* were given to cities by the king. Communities thus formed differed from the other class of cities in not having the same privilege of administering justice within their limits.

German Cities. — The cities in Germany increased in number on the fall of the Hohenstaufen family. They made the inclosure of their walls a place of refuge, as the nobles did the vicinity of their castles. They eventually gained admittance to the *Diets* of the empire. They formed *leagues* among themselves, which, however, did not become political bodies, any more than the Italian leagues.

The Roman Law. — The revised study of the Roman law brought in a code at variance with feudal principles. The middle class, that was growing up in the great commercial cities, availed themselves, as far as they could, of its principles in regard to the inheritance of property. The *legists* helped in a thousand ways to emancipate them from the yoke of feudal traditions.

Municipal Government. — The cities themselves often had vassals, and became suzerains. Government rested in the hands of the magistrates. They were chosen by the general assembly of the inhabitants, who were called together by the tolling of the bell. The magistrates governed without much restraint until another election, unless there were popular outbreaks, "which were at this time," as Guizot remarks, "the great guarantee for good government." Where the courage and spirit of burghers were displayed was in the maintenance of their own privileges, or purely in self-defense. In all other relations they showed the utmost humility; and in the twelfth century, when their emancipation is commonly dated, they did not pretend to interfere in the government of the country.

Travelers and Trade. — The *East*, especially *India*, was conceived of as a region of boundless riches; but commerce with the East was hindered by a thousand difficulties and dangers. Curiosity led travelers to penetrate into the countries of Asia. Among them the *Polo* family of Venice, of whom *Marco* was the most famous, were specially distinguished. Marco Polo lived in *China*, with his father and his uncle, twenty-six years. After his return, and during his captivity at *Genoa*, he wrote the celebrated accounts of his travels. He died about 1324. *Sir John Mandeville*, an Englishman, who was born about 1300, traveled in Eastern countries, and on his return wrote a narrative of his adventures, which he dedicated to *Edward III.* Merchants did not venture

so far as did bold explorers of a scientific turn. Commerce in the Middle Ages was mainly in two districts, — the borders of the North Sea and of the Baltic, and the countries upon the Mediterranean. Trade in the cities on the African coast, in the tenth and eleventh centuries, was flourishing; and the Arabs of Spain were industrious and rich. *Arles*, *Marseilles*, *Nice*, *Genoa*, *Florence*, *Amalfi*, *Venice*, vied with one another in traffic with the East. Intermediate between Venice and Genoa, and the north of Europe, were flourishing marts, among which *Strasburg* and other cities on the Rhine — *Augsburg*, *Ulm*, *Ratisbon*, *Vienna*, and *Nuremberg* — were among the most prominent. Through these cities flowed the currents of trade from the North to the South, and from the South to the North.

The Hanseatic League. — To protect themselves against the feudal lords and against pirates, the cities of Northern Germany formed (about 1241) the *Hanseatic League*, which, at the height of its power, included eighty-five cities, besides many other cities more or less closely affiliated with it. This league was dominant, as regards trade and commerce, in the north of Europe, and united under it the cities on the Baltic and the Rhine, as well as the large cities of Flanders. Its merchants had control of the fisheries, the mines, the agriculture, and manufactures of Germany. *Lubeck*, *Cologne*, *Brunswick*, and *Dantzic* were its principal places. *Lübeck* was its chief center. In all the principal towns on the highways of commerce, the flag of the *Hansa* floated over its counting-houses. Wherever the influence of the league reached, its regulations were in force. It almost succeeded in monopolizing the trade of Europe north of Italy.

Flanders: **England**: **France.** — The numerous cities of Flanders — of which *Ghent*, *Ypres*, and *Bruges* were best known — became hives of industry and of thrift. *Ghent*, at the end of the thirteenth century, surpassed *Paris* in riches and power. In the latter part of the fourteenth century, the number of its fighting men was estimated at eighty thousand. The development of *Holland* was more slow. *Amsterdam* was constituted a town in the middle of the thirteenth century. *England* began to exchange products with *Spain*. It sent its sheep, and brought back the horses of the Arabians. The cities of France — *Rouen*, *Orleans*, *Rheims*, *Lyons*, *Marseilles*, etc. — were alive with manufactures and trade. In the twelfth century the yearly fairs at *Troyes*, *St. Denis*, and *Beaucaire* were famous all over Europe.

New Industries. — It has been already stated that the crusaders brought back to Europe the knowledge as well as the products of various branches of industry. Such were the cloths of Damascus, the glass of Tyre, the use of windmills, of linen, and of silk, the plum-trees of Damascus, the sugar-cane, the mulberry-tree. Cotton

stuffs came into use at this time. Paper made from cotton was used by the Saracens in Spain in the eighth century. Paper was made from linen at a somewhat later date. In France and Germany it was first manufactured early in the fourteenth century.

The Jews. — The Jews in the Middle Ages were often treated with extreme harshness. An outburst of the crusading spirit was frequently attended with cruel assaults upon them. As Christians would not take interest, money-lending was a business mainly left to the Hebrews. By them, bills of exchange were first employed.

Obstacles to Trade. — The great obstacle to commerce was the insecurity of travel. Whenever a shipwreck took place, whatever was cast upon the shore was seized by the neighboring lord. A noble at *Leon*, in Brittany, pointing out a rock on which many vessels had been wrecked, said, "I have a rock there more precious than the diamonds on the crown of a king." It was long before property on the sea was respected, even in the same degree as property on the land. Not even at the present day has this point been reached. The infinite diversity of coins was another embarrassment to trade. In every fief, one had to exchange his money, always at a loss. *Louis IX.* ordained that the money of eighty lords, who had the right to coin, should be current only in their own territories, while the coinage of the king should be received everywhere.

Guilds. — A very important feature of mediæval society was the *guilds*. Societies more or less resembling these existed among the *Romans*, and were called *collegia*, — some being for good fellowship or for religious rites, and others being trade-corporations. There were, also, similar fraternities among the *Greeks* in the second and third centuries B.C. In the Middle Ages, there were two general classes of guilds: *First*, there were the *peace-guilds*, for mutual protection against thieves, etc., and for mutual aid in sickness, old age, or impoverishment from other causes. They were numerous in England, and spread over the Continent. *Secondly*, there were the *trade-guilds*, which embraced the *guilds-merchant*, and the *craft-guilds*. The latter were associations of workmen, for maintaining the customs of their craft, each with a *master*, or *alderman*, and other officers. They had their provisions for mutual help for themselves and for their widows and orphans, and they had their religious observances. Each had its patron saint, its festivals, its treasury. They kept in their hands the monopoly of the branch of industry which belonged to them. They had their rules in respect to apprenticeship, etc. Almost all professions and occupations were fenced in by guilds.

Monasticism. — Society in the Middle Ages presented striking and picturesque contrasts. This was nowhere more apparent than in the sphere of religion. Along with the passion for war and

the consequent reign of violence, there was a parallel self-consecration to a life of peace and devotion. With the strongest relish for pageantry and for a brilliant ceremonial in social life and in worship, there was associated a yearning for an ascetic course under the monastic vows. As existing orders grew rich, and gave up the rigid discipline of earlier days, new orders were formed by men of deeper religious earnestness. In the eleventh century, there arose, among other orders, the *Carthusian* and *Cistercian;* in the twelfth century, the *Premonstrants* and the *Carmelites,* and the order of *Trinitarians* for the liberation of Christian captives taken by the Moslems. The older orders, especially that of the *Benedictines* in its different branches, became very wealthy and powerful. The *Cistercian* Order, under its second founder, *St. Bernard* (who died in 1153), spread with wonderful rapidity.

The Mendicant Orders. — In the thirteenth century, when the papal authority was at its height, the mendicant orders arose. The order of *St. Francis* was fully established in 1223, and the order of *St. Dominic* in 1216. They combined with monastic vows the utmost activity in preaching and in other clerical work. These orders attracted young men of talents and of a devout spirit in large numbers. The mendicant friars were frequently in conflict with the secular clergy, — the ordinary priesthood, — and with the other orders. But they gained a vast influence, and were devotedly loyal to the popes. It must not be supposed that the monastic orders generally were made up of the weak or the disappointed who sought in cloisters a quiet asylum. Disgust with the world, from whatever cause, led many to become members of them; but they were largely composed of vigorous minds, which, of their own free choice, took on them the monastic vows.

The Rise of the Universities. — The Crusades were accompanied by a signal revival of intellectual activity. One of the most important events of the thirteenth century was the rise of the universities. The schools connected with the abbeys and the cathedrals in France began to improve in the eleventh century, partly from an impulse caught by individuals from the Arabic schools in Spain. After the scholastic theology was introduced, teachers in this branch began to give instruction near those schools in Paris. Numerous pupils gathered around noted lecturers. An organization followed which was called a *university*, — a sort of *guild*, — made up of four faculties, — theology, canon law, medicine, and the arts. The arts included the three studies (*trivium*) of grammar, rhetoric, and philosophy, with four additional branches (the *quadrivium*), — arithmetic, geometry, music, astronomy. *Paris* became the mother of many other universities. Next to Paris, *Oxford* was famous as a seat of education. Of all the universities, *Bologna* in Italy was most renowned as a school for the study of the civil law.

Scholastic Theology. — The scholastic theology dates from the middle of the eleventh century. It was the work of numerous teachers, many of them of unsurpassed acuteness, who, at a time when learning and scholarship were at a low ebb, made it their aim to systemize, elucidate, and prove on philosophical grounds, the doctrines of the Church. *Aristotle* was the author whose philosophical writings were most authoritative with the schoolmen. In theology, *Augustine* was the most revered master.

The main question in philosophy which the schoolmen debated was that of *Nominalism* and *Realism*. The question was, whether a general term, as *man*, stands for a real being designated by it (as *man*, in the example given, for *humanity*), or is simply the *name* of divers distinct individuals.

The Leading Schoolmen. — In the eleventh century *Anselm* of Canterbury was a noble example of the scholastic spirit. In the thirteenth century *Abelard* was a bold and brilliant teacher, but with less depth and discretion. He, like other eminent schoolmen, attracted multitudes of pupils. The thirteenth century was the golden age of scholasticism. Then flourished *Albert* the Great, *Thomas Aquinas*, *St. Bonaventura*, and others very influential in their day. There were two schools of opinion, — that of the *Thomists*, the adherents of *Aquinas*, the great theologian of the *Dominican* order; and that of the *Scotists*, the adherents of *Duns Scotus*, a great light of the *Franciscans*. They differed on various theological points not involved in the common faith.

The discussions of the schoolmen were often carried into distinctions bewildering from their subtlety. There were individuals who were more disposed to the *inductive* method of investigation, and who gave attention to *natural* as well as metaphysical science. Perhaps the most eminent of these is *Roger Bacon*. He was an Englishman, was born in 1219, and died about 1294. He was imprisoned for a time on account of the jealousy with which studies in natural science and new discoveries in that branch were regarded by reason of their imagined conflict with religion. *Astrology* was cultivated by the Moors in Spain in connection with astronomy. It spread among the Christian nations. *Alchemy*, the search for the transmutation of metals, had its curious votaries. But such pursuits were popularly identified with diabolic agency.

The Vernacular Literatures: the Troubadours. — Intellectual activity was for a long time exclusively confined to theology. The earliest literature of a secular cast in France belongs to the tenth and eleventh centuries, and to the dialect of *Provence*. The study of this language, and the poetry composed in it, became the recreation of knights and noble ladies. Thousands of poets, who were called *Troubadours* (from *trobar*, to find or invent), appeared almost simultaneously, and became well known in *Spain* and in *Italy* as well as in *France*. At the same time the period of chivalry began. The theme of their tender and passionate poems was love. They indulged in a license which was not offensive, owing to the laxity of manners and morals in Southern France at that day, but would be intolerable in a different state of society. Kings, as well as barons and knights, adopted the Provençal language, and figured as troubadours. In connection with jousts and tournaments, there would be a contest for poetical honors. The "Court of Love," made up of gentle ladies, with the lady of the castle at their head, gave the verdict. Besides the songs of love, another class of Provençal poems treated of war or politics, or were of a satirical cast. From the *Moors* of Spain, *rhyme*, which belonged to Arabian poetry, was introduced, and spread thence over Europe. After the thirteenth century the troubadours were heard of no more, and the Provençal tongue became a mere dialect.

The Norman Writers. — The first writers and poets in the French language proper appeared in Normandy. They called themselves *Trouvères*. They were the troubadours of the North. They composed romances of chivalry, and *Fabliaux*, or amusing tales. They sang in a more warlike and virile strain than the poets of the South. Their first romances were written late in the twelfth century. About that time *Villehardouin* wrote in French a history of the conquest of Constantinople. From the poem entitled "Alexander," the name of Alexandrine verse came to be applied to the measure in which it was written. A favorite theme of the romances of chivalry was the mythical exploits of *Arthur*, the last Celtic king of Britain, and of the knights of the *Round Table*. Another class of romances of chivalry related to the court of *Charlemagne*. The *Fabliaux* in the twelfth and thirteenth centuries were largely composed of tales of ludicrous adventures.

German, English, and Spanish Writers. — In *Germany*, in the age of the Hohenstaufens, the poets called *Minnesingers* abounded. They were conspicuous at the splendid tournaments and festivals. In the thirteenth century numerous lays of love, satirical fables, and metrical romances were composed or translated. Of the *Round Table* legends, that of the *San Graal* (the holy vessel) was the most popular. It treated of the search for the precious blood of Christ, which was said to have been brought in a cup or charger into Northern Europe by *Joseph of Arimathea*. During this period the old ballads were thrown into an epic form; among them, the *Nibelungenlied*, the Iliad of Germany. The religious faith and loyalty of the *Spanish* character, the fruit of their long contest with the Moors, are reflected in *the poem of the Cid*, which was composed about the year 1200. It is one of the oldest epics in the Romance languages. In *England* during this period, we have the chronicles kept in the monasteries. Among their authors are *William of Malmesbury*, *Geoffrey of Monmouth*, and *Matthew Paris*, a Benedictine monk of St. Albans.

Dante. — *Dante*, the chief poet of Italy, and the father of its vernacular literature, was born in *Florence* in 1265. *The Divine Comedy* is universally regarded as one of the greatest products of poetical genius.

The family of *Alighieri*, to which *Dante* belonged, was noble, but not of the highest rank. He was placed under the best masters, and became not only an accomplished student of Virgil and other Latin poets, but also an adept in theology and in various other branches of knowledge. His training was the best that the time afforded. His family belonged to the anti-imperial party of *Guelfs*. The spirit of faction raged at *Florence*. *Dante* was attached to the party of "Whites" (*Bianchi*), and, having held the high office of *prior* in Florence, was banished, with many others, when the "Blacks" (*Neri*) got the upper hand (1302). Until his death, nineteen years later, he wandered from place to place in Italy as an exile. Circumstances, especially the distracted condition of the country, led him to ally himself with the *Ghibellines*, and to favor the imperial cause. All that he saw and suffered until he breathed his last, away from his native city, at *Ravenna*, combined to stir within him the thoughts and passions which find expression in his verse.

No poet before *Dante* ever equaled him in depth of thought and feeling. His principal work is divided into *three* parts. It is an allegorical vision of hell, purgatory, and heaven. Through the first two of these regions, the poet is conducted by *Virgil*. In the third, *Beatrice* is his guide. When he was a boy of nine years of age, he had met, at a May-day festival, *Beatrice*, who was of the same age; and thenceforward he cherished towards her a pure and romantic affection. Before his twenty-fifth year she died; but, after her death, his thoughts dwelt upon her with a refined but not less passionate regard. She is his imaginary guide through the abodes of the blest. His *Young Life* (*Vita Nuova*) gives the history of his love. The "*Divine Comedy*," — so called because the author would modestly place it below the rank of tragedy, — besides the lofty genius which it exhibits, besides the matchless force and beauty of its diction, sums up, so to speak, what is best and most characteristic in the whole intellectual and religious life of the Middle Ages. *Thomas Aquinas* was *Dante's* authority in theology. The scholastic system taught by the Church is brought to view in his pictures of the supernatural world, and in the comments connected with them.

Painting. — After the Lombard conquest of Italy, art branched off into two schools. The one was the Byzantine, and the other the Late Roman. In the Byzantine paintings, the human figures are stiff, and conventional forms prevail. The Byzantine school conceived of *Jesus* as without beauty of per-

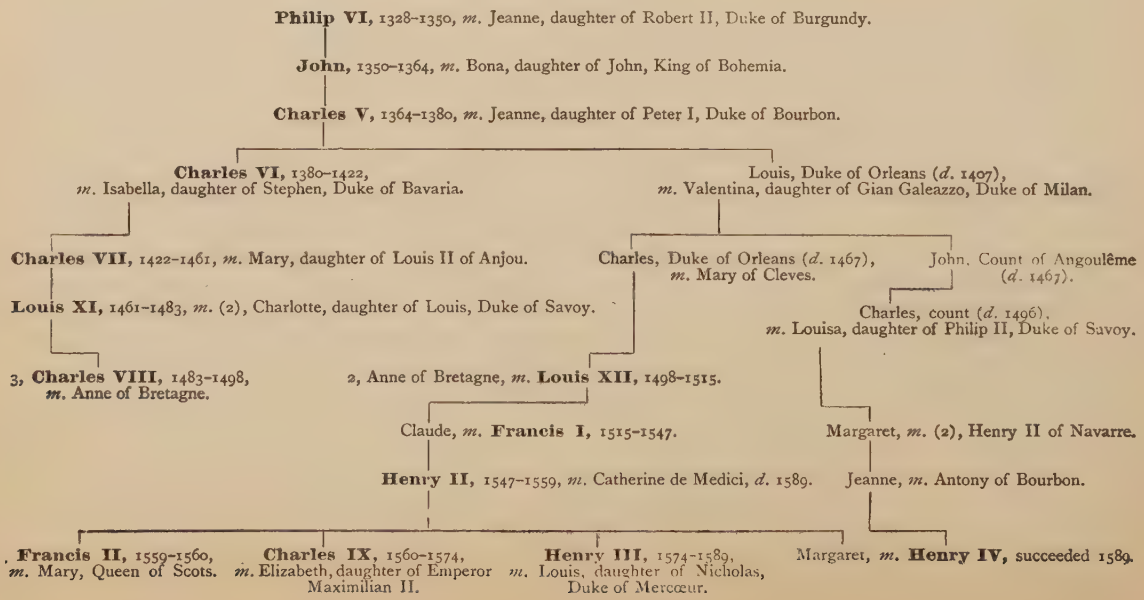
son, — literally "without form or comeliness." The Romans had a directly opposite conception. Byzantine taste had a strong influence in Italy, especially at *Venice*. This is seen in the mosaics of St. Mark's Cathedral. The first painter to break loose from Byzantine influence, and to introduce a more free style which flourished under the patronage of the Church, was *Cimabue* (1240–1302), who is generally considered the founder of modern Italian painting. The first steps were now taken towards a direct observation and imitation of nature. The artist is no longer a slavish copyist of others. "*Cimabue*," says *M. Taine*, "already belongs to the new order of things; for he invents and expresses." But *Cimabue* was far outdone by *Giotto* (1276–1337), who cast off wholly the Byzantine fetters, studied nature earnestly, and abjured that which is false and artificial. Notwithstanding his technical defects, his force, and "his feeling for grace of action and harmony of color," were such as to make him, even more than *Cimabue*, "the founder of the true ideal style of Christian art, and the restorer of portraiture." "His, above all, was a varied, fertile, facile, and richly creative nature." The contemporary of *Dante*, his portrait of the poet has been discovered in recent times on a wall in the Podesta at Florence. "He stands at the head of the school of allegorical painting, as the latter of that of poetry." The most famous pupil of *Giotto* was *Taddeo Gaddi* (about 1300–1367).

Sculpture. — In the thirteenth century, the era of the revival of art in Italy, a new school of sculpture arose under the auspices especially of two artists, *Niccolo of Pisa* and his son *Giovanni*. They brought to their art the same spirit which belonged to *Giotto* in painting and to *Dante* in poetry. The same courage that moved the great poet to write in his own vernacular tongue, instead of in Latin, emboldened the artists to look away from the received standards, and to follow nature. In the same period a new and improved style of sculpture appears in other countries, especially in the Gothic cathedrals of Germany and France.

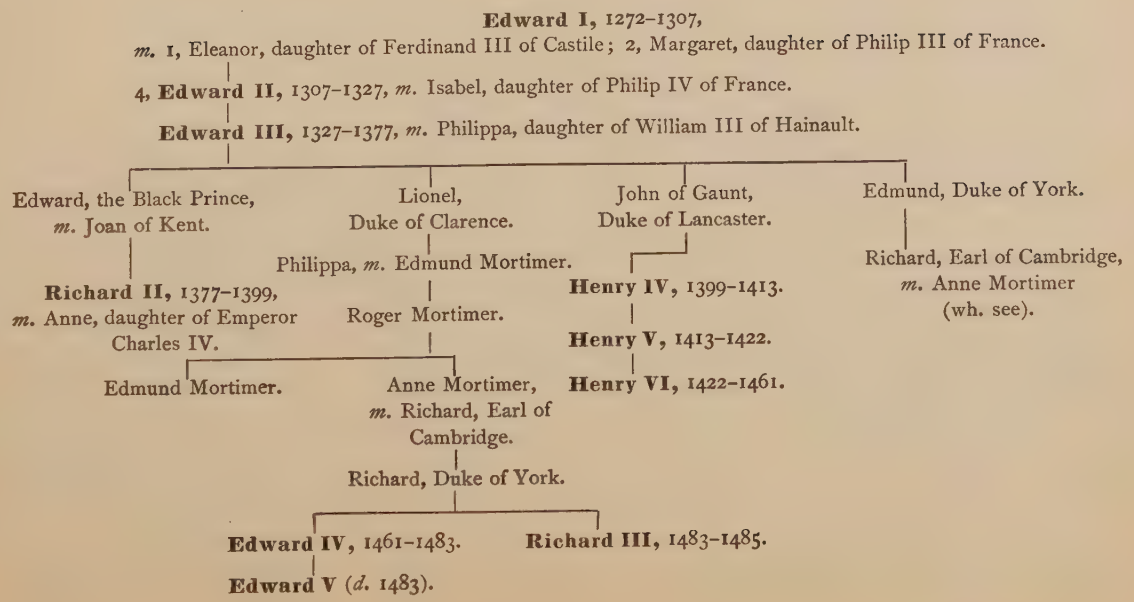
Architecture. — The earliest Christian churches were copies of the Roman basilica, — a civil building oblong in shape, sometimes with and sometimes without rows of columns dividing the nave from the aisles: at one end, there was usually a semicircular *apse*. Most of the churches of the eleventh and twelfth centuries were built after this style. Then changes were introduced, which in some measure paved the way for the *Gothic*, the peculiar type of mediæval architecture. The essential characteristic of this style is the pointed arch. This may have been introduced by the returning crusaders from buildings which they had observed in the East. Its use and development in the churches and other edifices of Europe in the twelfth and thirteenth centuries were without previous example. The Gothic style was carried to its perfection in France, and spread over England and Germany. The cathedrals erected in this form are still the noblest and most attractive buildings to be seen in the old European towns.

The cathedral of *Rheims* was commenced in 1211; the choir was dedicated in 1241, and the edifice was completed in 1430. The cathedral of *Amiens* was begun in 1220; that of *Chartres* was begun about 1020, and was dedicated in 1260; that of *Salisbury* was begun in 1220; that of *Cologne*, in 1248; the cathedral of *Strasburg* was only half finished in 1318, when the architect, *Erwin of Steinbach*, died; that of Notre Dame in *Paris* was begun in 1163; that of *Toledo*, in 1258. These noble buildings were built gradually: centuries passed before the completion of them. Several of them to this day remain unfinished.

FRANCE. — THE HOUSE OF VALOIS.



ENGLAND.—DESCENDANTS OF EDWARD I.



Period IV.

FROM THE END OF THE CRUSADES TO THE FALL OF CONSTANTINOPLE.

(*A.D. 1270-1453.*)

THE DECLINE OF ECCLESIASTICAL AUTHORITY: THE GROWTH OF THE NATIONAL SPIRIT AND OF MONARCHY.

Character of the New Era. — The Church was supreme in the era of the Crusades. These had been great movements of a society of which the Pope was the head, — movements in which the pontiffs were the natural leaders. We come now to an era when the predominance of the Church declines, and the Papacy loses ground. Mingled with religion, there is diffused a more secular spirit. The nations grow to be more distinct from one another. Political relations come to be paramount. The national spirit grows strong, — too strong for outside ecclesiastical control. Within each nation the laity is inclined to put limits to the power and privileges of the clergy. In several of the countries, monarchy in the modern European form gets a firm foothold. The enfranchisement of the towns, the rise of commerce, the influence gained by the legists and by the Roman law, of which they were the expounders, had betokened the dawn of a new era. The development of the national languages and literatures signified its coming. Germany and the Holy Roman Empire no longer absorb attention. What is taking place in France and England is, to say the least, of equal moment.

CHAPTER I.

ENGLAND AND FRANCE: SECOND PERIOD OF RIVALSHIP: THE HUNDRED YEARS' WAR (A.D. 1339-1453).

Philip III. of France (1270-1285). — In France royalty made a steady progress down to the long War of a Hundred Years. *Philip III.* (1270–1285) married his son to the heiress of *Navarre*. His sway extended to the Pyrenees. He failed in an expedition against

Peter, king of *Aragon*, who had supported the Sicilians against *Charles of Anjou;* but the time for foreign conquests had not come.

Philip IV. of France (1285–1314): War with Edward I. of England. — *Philip IV.* (the Fair) has been styled the "King of the Legists." He surrounded himself with lawyers, who furnished him, from their storehouse of Roman legislation, weapons with which to face baron and pope. In 1292 conflicts broke out between English and French sailors. *Philip*, in his character as suzerain, undertook to take peaceful possession of *Guienne*, but was prevented by the English garrisons. Thereupon he summoned *Edward I.* of England, as the holder of the fiefs, before his court. *Edward* sent his brother as a deputy, but the French king declared that the fiefs were forfeited in consequence of his not appearing in person.

In the war that resulted (1294–1297), each party had his natural allies. *Philip* had for his allies the Welsh and the Scots, while *Edward* was supported by the Count of Flanders and by *Adolphus* of Nassau, king of the Romans. In Scotland, *William Wallace* withstood Edward. *Philip* was successful in *Flanders* and in *Guienne*. *Edward*, who was kept in England by his war with the Scots, secured a truce through the mediation of Pope *Boniface VIII.* Philip then took possession of Flanders, with the exception of *Ghent*. Flanders was at that time the richest country in Europe. Its cities were numerous, and the whole land was populous and industrious. From England it received the wool used in its thriving manufactures. To England its people were attached. Philip loaded the Flemish people with imposts. They rose in revolt, and *Robert d'Artois*, Philip's brother, met with a disastrous defeat in a battle with the Flemish troops at *Courtrai*, in 1302. The Flemish burghers proved themselves too strong for the royal troops. Flanders was restored to its count, four towns being retained by France.

Conflict of Philip IV. and Boniface VIII. — The expenses of *Philip*, in the support of his army and for other purposes, were enormous. The old feudal revenues were wholly insufficient for the new methods of government. To supply himself with money, he not only levied onerous taxes on his subjects, and practiced ingenious extortion upon the Jews, but he resorted again and again to the device of debasing the coin. His resolution to tax the property of the Church brought him into a controversy, momentous in its results, with Pope *Boniface VIII.*

Boniface's idea of papal prerogative was fully as exalted as that formerly held by *Hildebrand* and *Innocent III.* But he had less prudence and self-restraint, and the temper of the times was now altered. If *Philip* was sustained by the Roman law and its inter-

preters, whose counsels he gladly followed, *Boniface*, on the other hand, could lean upon the system of ecclesiastical or canon law, which had long been growing up in Europe, and of which the *Canonists* were the professional expounders. The vast wealth of the clergy had led to enactments for keeping it within bounds, like the statute of *mortmain* in England (1279) forbidding the giving of land to religious bodies without license from the king. The word *mortmain* meant *dead hand*, and was applied to possessors of land, especially ecclesiastical corporations, that could not alienate it. The jurisdiction of ecclesiastical courts, which kings, because they happened to have a less liking for feudal law, had often favored, had now come to be another great matter of contention. In 1296 *Boniface VIII.*, in the bull *clericis laicos*, — so named, like other papal edicts, from the opening words, — forbade the imposition of extraordinary taxes upon the clergy without the consent of the Holy See. *Philip* responded by forbidding foreigners to sojourn in France, which was equivalent to driving out of the country the Roman priests and those who brought in the obnoxious bull. At the same time he forbade money to be carried out of France. This last prohibition cut off contributions to Rome. The king asserted the importance of the laity in the Church, as well as of the clergy, and the right of the king of France to take charge of his own realm. There was a seeming reconciliation for a time, through concessions on the side of the Pope; but the strife broke out afresh in 1301. *Philip* arrested *Bernard Saisset*, a bold legate of the Pope. *Boniface* poured forth a stream of complaints against *Philip* (1301), and went so far as to summon the French clergy to a council at *Rome* for the settlement of all disorders in France. The king then appealed to the French nation. On the 10th of April, 1302, he assembled in the Church of *Notre Dame*, at Paris, a body which, for the first time, contained the deputies of the universities and of the towns, and for this reason is considered to have been the first meeting of the *States General*. The clergy, the barons, the burghers, sided cordially with the king. The Pope then published the famous bull, *Unam Sanctam*, in which the subjection of the temporal power to the spiritual is proclaimed with the strongest emphasis. Boniface then excommunicated Philip, and was preparing to depose him, and to hand over his kingdom to the emperor, *Albert I.*

Death of Boniface VIII. — Meantime *Philip* had assembled anew the States General (1303). The legists lent their counsel and active support. It was proposed to the king to convoke a general council of the Church, and to summon the Pope before it. *William of Nogaret*, a great lawyer in the service of Philip, was directed to lodge with Boniface this appeal to a council, and to publish it at *Rome*. With *Sciarra Colonna*, between whose fam-

ily and the Pope there was a mortal feud, *Nogaret*, attended also by several hundred hired soldiers, entered *Anagni*, where *Boniface* was then staying. The two messengers heaped upon him the severest reproaches, and *Colonna* is said to have struck the old pontiff in the face with his mailed hand. The French were driven out of the town by the people; but from the indignities which he had suffered, and the anger and shame consequent upon them, *Boniface* shortly afterwards died.

The "Babylonian Captivity" (1309–1379). — From the date of the events just narrated, the pontifical authority sank, and the secular authority of sovereigns and nations was in the ascendant. After the short pontificate of *Benedict XI.*, who did what he could to reconcile the ancient but estranged allies, France and the Papacy, a French prelate, the Archbishop of Bordeaux, was made pope under the name of *Clement V.*, he having previously engaged to comply with the wishes of Philip. While the Papacy continued subordinate to the French king, its moral influence in other parts of Christendom was of necessity reduced. *Clement V.* was crowned at *Lyons* in 1305, and in 1309 established himself at *Avignon*, a possession of the Holy See on the borders of France. After him there followed at *Avignon* seven popes who were subject to French influence (1309–1376). It is the period in the annals of the Papacy which is called the "Babylonian captivity." *Philip* remained implacable. He was determined to secure the condemnation of *Boniface VIII.*, even after his death. *Clement V.* had no alternative but to summon a council, which was held at *Vienne* in 1311, when Boniface was declared to have been orthodox, at the same time that Philip was shielded from ecclesiastical censure or reproach.

Suppression of the Knights Templars. — One of the demands which *Philip* had made of *Clement V.*, and a demand which the council had to grant, was the condemnation of the order of Knights Templars, whose vast wealth Philip coveted. On the 13th of October, 1307, the Templars were arrested over all France, — an act which evinces both the power of Philip, and his injustice. They were charged with secret immoralities, and with practices involving impiety. Provincial councils were called together to decree the judgment preordained by the king. The Templars were examined under torture, and many of them were burned at the stake. A large number of those who were put to death revoked the confessions which had been extorted from them by bodily suffering. Individuals may have been guilty of some of the charges, but there is no warrant for such a verdict against the entire order. The order was abolished by *Clement V.*

Law Studies: Mercenary Troops. — During the reign of Philip the Fair, it was ordained that Parliament should sit twice every year

at Paris (1303). A university for the study of law was founded at *Orleans*. The king needed soldiers as well as lawyers. Mercenary troops were beginning to take the place of feudal bands. Philip brought the Genoese galleys against the ships of Flanders.

The Three Sons of Philip: the "Salic Law." — Three sons of Philip reigned after him. *Louis X.* (1314–1316) was induced to take part in an aristocratic reaction, in behalf of "the good old customs," against the legists; but he continued to emancipate the serfs. At the accession of *Philip V.* (1316–1322), it was decreed that no female should succeed to the throne of France. This was imagined to be a part of the old "Salic Law." The rule was really the result of the "genealogical accident" that for three hundred and forty-one years, or since the election of *Hugh Capet*, every French king had been succeeded by his son. In several cases the son had been crowned in the lifetime of the father. Thus the principle of heredity, and of heredity in the male line, had taken root.

Under *Philip V.* and his successor, *Charles IV.* (1322–1328), there was cruel persecution of the Jews, and many people suffered death on the charge of sorcery.

Edward I. of England (1272–1307): Conquest of Wales: William Wallace. — *Edward*, who was in the Holy Land when his father died, was a gallant knight and an able ruler, — "the most brilliant monarch of the fourteenth century." *Llywelyn*, prince of Wales, having refused to render the oath due from a vassal, was forced to yield. When a rebellion broke out several years later, Wales was conquered, and the leader of the rebellion was executed (1283.) Thus Wales was joined to England; and the king gave to his son the title of "Prince of Wales," which the eldest son of the sovereign of England has since worn. *Edward* was for many years at war with Scotland, which now included the Gaelic-speaking people of the Highlands, and the English-speaking people of the Lowlands. The king of England had some claim to be their suzerain, a claim which the Scots were slow to acknowledge. The old line of Scottish princes of the Celtic race died out. Alexander III. fell with his horse over a cliff on the coast of Fife. Two competitors for the throne arose, both of them of Norman descent, — *John Baliol* and *Robert Bruce*. The Scots made *Edward* an umpire, to decide which of them should reign. He decided for *Baliol* (1292), stipulating that the suzerainty should rest with himself. When he called upon *Baliol* to aid him against France, the latter renounced his allegiance, and declared war. He was conquered at *Dunbar* (1297), and made prisoner. The strongholds in Scotland fell into the hands of the English. The country appeared to be subjugated, but the Scots were ill-treated by the English. *William Wallace* put himself at the head of a band of followers, defeated

them near *Stirling* in 1292, and kept up the contest for several years with heroic energy. At length *Edward*, through the skill acquired by the English in the use of the bow, was the victor at *Falkirk* in 1298. *Wallace*, having been betrayed into his hands, was brutally executed in London (1305).

Edward carried off from Scone the stone on which the Scottish kings had always been crowned. It is now in Westminster Abbey, under the coronation chair of the sovereign of Great Britain. There was a legend, that on this same stone the patriarch Jacob laid his head when he beheld angels ascending and descending at Bethel. Where that stone was, it was believed that Scottish kings would reign. This was held to be verified when English kings of Scottish descent inherited the crown.

Robert Bruce. — The struggle for Scottish independence was taken up by *Robert Bruce*, grandson of the Bruce who had claimed the crown. His plan to gain the throne was disclosed by *John Comyn*, nephew of *Baliol:* this *Comyn* young Bruce stabbed in a church at Dumfries. He was then crowned king at Scone, and summoned the Scots to his standard. The English king sent his son *Edward* to conquer him; but the king himself, before he could reach Scotland, died.

Parliament: the Jews. — Under Edward, the form of government by king, lords, and commons was firmly established. Parliament met in two distinct houses. Against his inclination he swore to the "Confirmation of the Charters," by which he engaged not to impose taxes without the consent of Parliament. The statute of *mortmain* has been referred to already. The clergy paid their taxes to the king when they found, that, unless they did so, the judges would not protect them. *Edward* had protected the *Jews*, who, in England as elsewhere, were often falsely accused of horrible crimes, and against whom there existed, on account of their religion, a violent prejudice. At length he yielded to the popular hatred, and banished them from the kingdom, permitting them, however, to take with them their property.

Edward II. (1307–1327). — *Edward II.*, a weak and despicable sovereign, cared for nothing but pleasure.

He was under the influence of the son of a Gascon gentleman, *Peter of Gaveston*, whom, contrary to the injunction of his father, he recalled from banishment. *Gaveston* was made regent while the king was in France, whither he went, in 1308, to marry *Isabel*, daughter of *Philip the Fair*. After his return, the disgust of the barons at the conduct of *Gaveston*, and at the courses into which *Edward* was led by him, was such, that in 1310 they forced the king to give the government for a year to a committee of peers, by whom Gaveston was once more banished. When he came back, he was captured by the barons, and beheaded in 1312.

Bruce: Bannockburn: Deposition of Edward II. — After various successes, *Robert Bruce* laid siege to *Stirling* in 1314. This led to a temporary reconciliation between the king and the barons. *Edward* set out for Scotland with an army of a hundred thousand men. A great battle took place at *Bannockburn*, where

Bruce, with a greatly inferior force of foot-soldiers, totally defeated the English. He had dug pits in front of his army, which he had covered with turf resting on sticks. The effect was to throw the English cavalry into confusion. Against the *Despencers*, father and son, the next favorites of Edward, the barons were not at first successful; but in 1325 Edward's queen, *Isabel*, who had joined his enemies, returned from France with young *Edward*, Prince of Wales, and at the head of foreign soldiers and exiles. The barons joined her: the *Despencers* were taken and executed. The king was driven to resign the crown. He was carried from one castle to another, and finally was secretly murdered at Berkeley Castle, by *Roger Mortimer*, in whose custody he had been placed.

On the suppression of the *Knights Templars* by Pope *Clement V.*, their property in England was confiscated. The *Temple*, which was their abode in London, became afterwards the possession of two societies of lawyers, the *Inner* and *Middle Temple*.

THE HUNDRED YEARS' WAR:

PERIOD I. (TO THE PEACE OF BRÉTIGNY, 1360).

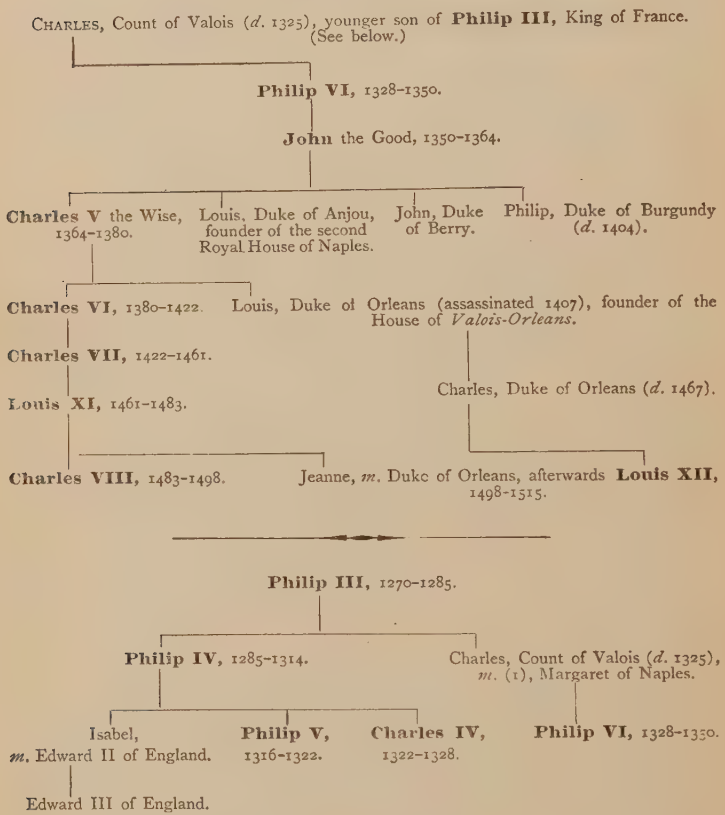
Origin of the War: Edward III. of England (1327–1377). — England and France entered on one of the longest wars of which there is any record in history. It lasted, with only a few short periods of intermission, for a hundred years. At the outset, there were two main causes of strife. *First*, the king of France naturally coveted the English territory around Bordeaux, — *Guienne*, whose people were French. *Secondly*, the English would not allow *Flanders* — whose manufacturing towns, as Ghent and Bruges, were the best customers for their wool — to pass under French control. Independently of these grounds of dispute, *Edward III.* laid claim to the French crown, for the reason that his mother was the sister of the last king, while *Philip VI.* (1328–1350), then reigning, was only his cousin. The French stood by the "Salic law," but a much stronger feeling was their determination not to be ruled by an Englishman.

Edward III. claimed the throne of France in right of his mother, *Isabel* the daughter of *Philip IV.* The States General in France, on the ground of the "Salic law," decided that the crown should be given to *Philip (VI.)*, his nephew, of the house of *Valois*, a younger line of the *Capets*. Edward rendered to him, in 1328, feudal homage for the duchy of *Guienne*, but took the first favorable occasion to re-assert his claim to the throne. *Robert II.*, Count of Artois, was obliged to fly from France on a charge of having poisoned his aunt and her daughters, as a part of his unsuccessful attempt to get possession of the fiefs left to them by his grandsire. He went over to England from *Brussels*, and stirred up the young English king to attack *Philip* (1334). *David Bruce*, whom *Edward* sought to drive out of Scotland, received aid from France. Philip ordered *Louis*, Count of Flanders, between whom and the burghers there was no affection, to expel the English from his states. *James Van Arteveld*, a brewer of *Ghent*, convinced the people that it was better to get rid of the count, and ally themselves with

the English. *Edward* even then hesitated about entering into the conflict, but the demands and measures of *Philip* showed that he was bent on war. The princes in the neighborhood of Flanders, and the emperor *Louis V.*, to whom the Pope at *Avignon* was hostile, declared on the side of *Edward*.

The following tables (in part repeated, in a modified form, from previous tables, and here connected) will illustrate the narrative: —

THE HOUSE OF VALOIS.



Early Events of the War. — Hostilities began in 1337. *Edward* entered France, and then for the first time publicly set up his claim to be king of France, quartering the lilies on his shield; and he was accepted by the Flemish as their suzerain. The first battle was on the sea near Fort *Sluys* (1340), where *Edward* won

a victory, and thirty thousand Frenchmen were slain or drowned. This established the supremacy of the English on the water. The fleet of the French was made up of hired Castilian and Genoese vessels. In 1341 the conflict was renewed on account of a disputed succession in Brittany, in which the "Salic law" was this time on the English side.

Jane of Penthievre was supported by *Philip;* while *Jane of Montfort*, an intrepid woman who was protected by *Edward*, contended for the rights of her husband. This war, consisting of the sieges of fortresses and towns, was kept up for twenty-four years.

Battle of Crécy: Calais: Brittany. — In 1346 the *Earl of Derby* made an attack in the south of France, while *Edward*, with his young son *Edward*, the Prince of Wales, landed in Normandy, which he devastated. *King Edward* advanced to the neighborhood of Paris; but the want of provisions caused him to change his course, and to march in the direction of Flanders. His situation now became perilous. He was followed by *Philip* at the head of a powerful army; and, had there been more energy and promptitude on the side of the French, the English forces might have been destroyed. *Edward* was barely able, by taking advantage of a ford at low tide, to cross the Somme, and to take up an advantageous position at *Crécy*. There he was attacked with imprudent haste by the army of the French. The chivalry of France went down before the solid array of English archers, and *Edward* gained an overwhelming victory. Philip's brother *Charles*, count of Alençon, fell, with numerous other princes and nobles, and thirty thousand soldiers (1346). In the battle, the English king's eldest son — *Edward*, the Black Prince as he was called from the color of his armor — was hard pressed; but the father would send no aid, saying, "Let the boy win his spurs." It was the custom to give the spurs to the full-fledged knight. After a siege, *Calais*, the port so important to the English, was captured by them. The deputies of the citizens, almost starved, came out with cords in their hands, to signify their willingness to be hanged. The French were driven out, and Calais was an English town for more than two centuries. France was defeated on all sides. The Scots, too, were vanquished; and *David Bruce* was made prisoner (1346). In *Brittany* the French party was prostrate. A truce between the kings was concluded for ten months.

The "Black Death." — In the midst of these calamities, the fearful pestilence swept over France, called the "Black Death." It came from Egypt, possibly from farther east. In Florence three-fifths of the inhabitants perished by it. From Italy it passed over to Provence, and thence moved northward to Paris, spreading destruction in its path. It reached England, and there it is thought by some that one-half of the population perished (1347–1349).

English and French Armies. — At this time, when the power of France was so reduced, the king acquired *Montpellier* from *James of Aragon*, and the Dauphiné of *Vienne* by purchase from the last *Dauphin, Humbert II.*, who entered a monastery. *Dauphin* became the title of the heir of the French crown. It was constantly evident how deep a root the royal power had struck into the soil of France. At times, when the kingdom was almost gone, the kingship survived. But, unhappily, there was no union of orders and classes. Chivalry looked with disdain upon the common people. The poor Genoese archers who had fought with the French at *Crécy*, and whose bow-strings were wet by a shower, were despised by the gentlemen on horseback. In the French armies, there was no effective force but the cavalry, and there was a fatal lack of subordination and discipline. In England, on the contrary, under kings with more control over the feudal aristocracy, and from the combination of lords and common people in resistance to kings, the English armies had acquired union and discipline. The bow in the hands of the English yeoman was a most effective weapon. The English infantry were more than a match for the brave and impetuous cavaliers of France. At *Crécy* the entire English force fought on foot. Cannon were just beginning to come into use. This brought a new advantage to the foot-soldier. But it seems probable that cannon were employed at *Crécy*.

Battle of Poitiers: Insurrection in Paris. — *Philip* left his crown to his son, *John* (II.) of Normandy, called "the Good" (1350–1364); but the epithet (*le Bon*) signifies not the morally worthy, but rather, the prodigal, gay and extravagant. He was a passionate, rash, and cruel king. His relations with *Charles* "the Bad," king of *Navarre*, — who, however, was the better man of the two, — brought disasters upon France. This *Charles II.* of Navarre (1349–1387) was the grandson, on his mother's side, of *Louis X.* of France. *John* had withheld from him promised fiefs. Later he had thrown him into prison. *Philip of Navarre*, the brother of *Charles*, helped the English against *John* in Normandy. Meanwhile the Prince of Wales (the Black Prince) ravaged the provinces near Guienne. The national spirit in France was roused by the peril. The *States General* granted large supplies of men and money, but only on the condition that the treasure should be dispensed under their superintendence, and that they should be assembled every year. The army of the Black Prince was small, and he advanced so far that he was in imminent danger; but the attack on him at *Poitiers* (1356), by the vastly superior force of King *John*, was made with so much impetuosity and so little prudence that the French, as at *Crécy*, were completely defeated. Their cavalry charged up a lane, not knowing that the English archers were behind the hedges on either side. Their dead to the number

of eleven thousand lay on the field. The king, and with him a large part of the nobility, were taken prisoners. *John* was taken to England (1357). From the moment of his capture he was treated with the utmost courtesy. The French peasantry, however, suffered greatly; and in France the name of Englishman for centuries afterwards was held in abhorrence.

Insurrection in Paris. — The incapacity of the nobles to save the kingdom called out the energies of the class counted as plebeian, — the middle class between the nobles and serfs. It was not without competent leaders, chief of whom were *Robert le Coq*, bishop of *Laon*, and president of Parliament; and *Etienne Marcel*, an able man, provost of the traders, or head of the municipality of Paris. The *States General* at Paris, at the instigation of such as these, required of the *Dauphin* the punishment of the principal officers of the king, the release of the King of Navarre, and the establishment of a council made up from the three orders, for the direction of all the important affairs of government. The States General, representing *the South*, at Toulouse voted a levy of men and means without conditions; but the Dauphin *Charles* was obliged, at the next meeting of the States General of Paris (1357), to yield to these and other additional demands. The king, however, a prisoner in England, at the Dauphin's request refused to ratify the compact. The agitators at Paris set the King of Navarre free, and urged him to assert his right to the throne. *Marcel* and the Parisian multitude wore the party-colored hood of red and blue, the civic colors of Paris. They killed two of the Dauphin's confidential advisers, the marshals of Champagne and Normandy. A reaction set in against *Marcel*, and in favor of the royal cause. A civil war was the result.

Revolt of the Jacquerie. — At this time, there burst forth an insurrection, called the *Jacquerie*, of the peasants of the provinces, — *Jacques Bonhomme* being a familiar nickname of the peasantry. It was attended with frightful cruelties: many of the feudal chateaux were destroyed, and all of their inmates killed. The land was given over to anarchy and bloodshed. *Marcel* made different attempts to effect a combination with *Charles of Navarre;* but the revolutionary leader was assassinated, and the Dauphin *Charles*, having destroyed opposition in *Paris*, made peace with the King of Navarre, who had kept up in the provinces the warfare against him. The movement of *Marcel*, with whatever crimes and errors belonged to it, was "a brave and loyal effort to stem anarchy, and to restore good government." By its failure, the hope of a free parliamentary government in France was dashed in pieces.

Treaty of Brétigny (1360). — The captive king, *John*, made a treaty with *Edward*, by which he ceded to the English at least one-half of his dominions. The *Dauphin* assembled the States Gen-

eral, and repudiated the compact. *Edward III.*, in 1359, again invaded France with an immense force. But *Charles* prudently avoided a general engagement, and *Edward* found it difficult to get food for his troops. He concluded with France, in 1360, the treaty of *Brétigny*, by which the whole province of *Aquitaine*, with several other lordships, was ceded to *Edward*, clear of all feudal obligations. *Edward*, in turn, renounced his claim to the French crown, as well as to *Normandy*, and to all other former possessions of the Plantagenets north of the Loire. The King was to be set at liberty on the payment of the first installment of his ransom.

THE HUNDRED YEARS' WAR:

PERIOD II. (TO THE PEACE OF TROYES, 1420).

Duchy of Burgundy. — There was an opportunity to repair a part of these losses. In 1361 the ducal house of *Burgundy* became extinct, and the fief reverted to the crown. But *John* gave it to his son, *Philip the Bold*, who became the founder of the Burgundian branch of the house of *Valois*. *Philip* married the heiress of *Flanders*, and thus founded the power of the house of Burgundy in the Netherlands.

Du Guesclin: Contest in Spain. — The provinces of France were overrun and plundered by soldiers of both parties, under the names of *routiers* (men of the road) and *great companies*. King *John* returned to England, because one of his sons, left as a hostage, had fled. There his captivity was made pleasant to him, but he died soon after.

Charles V., or *Charles the Wise* (1364–1380), undertook to restore prosperity to the French kingdom. He reformed the coin, the debasement of which was a dire grievance to the burghers. Against the free lances in the service of *Charles of Navarre*, the king sent bands of mercenary soldiers under *Du Guesclin*, a valiant gentleman of *Brittany*, who became one of the principal heroes of the time. The war lasted for a year, and the King of Navarre made peace. In Brittany, *Du Guesclin* was taken prisoner by the English party and the adventurers who fought with them. The king secured his release by paying his ransom; and he led the companies into Spain to help the cause of *Henry of Transtamare*, who had a dispute for the throne of *Castile* with *Peter the Cruel*. The Black Prince supported *Peter*, and, for a time, with success. In 1369 *Henry* was established on the throne, and with him the French party. The principal benefit of this Spanish contest was the deliverance of France from the companies of freebooters.

Advantages gained by the French. — King *Charles* reformed the internal administration of his kingdom, and at length felt himself ready to begin again the conflict with England. *Edward III.*

was old. The Black Prince was ill and gloomy, and his Aquitanian subjects disliked the supercilious ways of the English. *Charles* declared war (1369). The English landed at *Calais*. But the cities were defended by their strong walls; and the French army, under the *Duke of Burgundy*, in pursuance of the settled policy of the king, refused to meet the enemy in a pitched battle. The next year (1370) they appeared again, and once more, in 1373, both times with the same result. The *Duke of Anjou* reconquered the larger part of *Aquitaine*. *Du Guesclin* was made constable of the French army, and thus placed above the nobles by birth. The English fleet was destroyed by the Castilian vessels before *Rochelle* (1372). *Du Guesclin* drove the *Duke of Montfort*, who was protected by the English, out of Brittany. In 1375 a truce was made, which continued until the death of Edward III. (1377). Then *Charles* renewed the war, and was successful on every side. Most of the English possessions in France were won back. The last exploit of the Black Prince had been the sacking of *Limoges* (1370). After this cruel proceeding, broken in health, he returned to England.

State of England. — The Black Prince, after his return, when his father was old and feeble, did much to save the country from misrule, so that his death was deplored. The Parliament at this time was called "the Good." It turned out of office friends of *John of Gaunt*, — or of Ghent (the place where he was born), — the third son of Edward. They were unworthy men, whom John had caused to be appointed. At this time occurred the first instance of impeachment of the king's ministers by the Commons. When the Black Prince died, his brother regained the chief power, and his influence was mischievous. During Edward's reign, Flemish weavers were brought over to England, and the manufacture of fine woolen cloths was thus introduced.

John Wickliffe. — In this reign the English showed a strong disposition to curtail the power of the popes in England. When Pope *Urban V.*, in 1366, called for the payment of the arrears of King *John's* tribute, Parliament refused to grant it, on the ground that no one had the right to subject the kingdom to a foreigner. It was in the reign of *Edward III.* that *John Wickliffe* became prominent. He took the side of the secular or the parish clergy in their conflict with the mendicant orders, — "the Begging Friars," as they were styled. He also advocated the cause of the king against the demands of the Pope. He contended that the clergy had too much wealth and power. He adopted doctrines, at that time new, which were not behind the later Protestant, or even Puritan, opinions. He translated the Bible into English. He was protected by *Edward III.* and by powerful nobles, and he died in peace in his parish at *Lutterworth*, in 1384; but, after his death,

his bones were taken up, and burned. His followers bore the nickname of *Lollards*, which is probably derived from a word that means *to sing*, and thus was equivalent to *psalm-singers*.

Richard II. (1377–1399): the Peasant Insurrection: Deposition of Richard. — *Richard*, the young son of the Black Prince, had an unhappy reign. At first he was ruled by his uncles, especially by *John of Gaunt*, Duke of Lancaster. Four years after his accession, a great insurrection of the peasants broke out, from discontent under the yoke of villanage, and the pressure of taxes. The first leader in Essex was a priest, who took the name of *Jack Straw*. In the previous reign, the poor had found reason to complain bitterly of the landlords; but their lot was now even harder. When the insurgents reached *Blackheath*, they numbered a hundred thousand men. There a priest named *John Ball* harangued them on the equality of rights, from the text, —

> When Adam delved, and Eve span,
> Who was then a gentleman?

Young Richard managed them with so much tact, and gave them such fair promises, that they dispersed. One of their most fierce leaders, *Wat Tyler*, whose daughter had been insulted by a tax-gatherer, was stabbed during a parley which he was holding with the king.

There was a *Gloucester* party — a party led by his youngest uncle, the *Duke of Gloucester* — which gave Richard much trouble; but he became strong enough to send the duke to *Calais*, where, it was thought, he was put to death. In 1398 he banished two noblemen who had given him, at a former day, dire offense. One of them was *Thomas Mowbray*, Duke of *Norfolk;* the other was *Henry of Bolingbroke*, Duke of *Hereford*, afterwards called Duke of *Lancaster*, son of John of Gaunt. When John of Gaunt died, Richard seized his lands. In 1399, when *Richard* was in Ireland, *Bolingbroke* landed, with a few men-at-arms and with Archbishop *Arundel;* and, being joined by the great family of *Percy* in the North, he obliged *Richard* to resign the crown. He was deposed by Parliament for misgovernment. Not long after, he was murdered. *Lancaster* was made king under the name of *Henry IV.* It was under *Richard* that the statute of *præmunire* (of 1353) was renewed, and severe penalties were imposed on all who should procure excommunications or sentences against the king or the realm.

The English Language and Literature. — In the course of the reign of *Edward III.*, the French language, which had come in with the Normans, ceased to be the speech of fashion; and the English, as altered by the loss of inflections and by the introduction of foreign words, came into general use. The English ceased to speak the language of those who were now held to be national enemies. In 1362 the use of English was established in the

courts of law. The *Old English* ceased to be written or spoken correctly. The *Latin* still continued to be familiar to the clergy and to the learned. *William Langland* wrote a poem entitled the *Vision of Piers Plowman* (1362). *Pierce the Plowman's Crede* is a poem by another author. The two principal poets are *Chaucer* and *Gower*, both of whom wrote the new English in use at the court. Chaucer's great poem, the *Canterbury Tales*, is the latest and most remarkable of his works.

Henry IV. (1399–1413): Two Rebellions: The Lollards. — By right of birth, the crown would have fallen to *Roger Mortimer*, Earl of March, the grandson of *Lionel*, Duke of Clarence, Lionel having been a son of Edward III., older than John of Gaunt. But there was no law compelling Parliament to give the throne to the nearest of kin. So it fell to the house of Lancaster.

Henry had to confront two rebellions. One was that of the *Welsh*, under *Owen Glendower*, which he long tried to put down, and which was gradually overcome by *Henry*, Prince of Wales, the story of whose wild courses in his youth was perhaps exaggerated. The other rebellion was that of the powerful Northumberland family of the *Percys*, undertaken in behalf of *Richard* if he was alive, — for it was disputed whether or not he had really died, — and if not alive, in behalf of the *Earl of March*. The *Percys* joined *Glendower*. They were beaten in a bloody battle near *Shrewsbury*, in 1403, where Northumberland's son "Hotspur" (*Harry Percy*) was slain. While praying at the shrine of St. Edward in Westminster, the king was seized with a fit, and died in the "Jerusalem Chamber" of the Abbot. Under *Henry* the proceedings against heretics were sharpened; but the Commons at length, from their jealousy of the clergy, sought, although in vain, a mitigation of the statute. In the next reign, the Lollards, who were numerous, had a leader in *Sir John Oldcastle*, called *Lord Cobham*, who once escaped from the Tower, but was captured, after some years, and put to death as a traitor and heretic. Whether he aimed at a Lollard revolution or not, is uncertain. The Lollards were persecuted, not only as heretics, but also as desiring to free the serfs from their bondage to the landlords.

The Burgundians and Armagnacs. — In the last days of *Charles V.* of France, he tried in vain to absorb *Brittany*. *Flanders* and *Languedoc* revolted against him. The aspect of public affairs was clouded when *Charles VI.* (1380–1422), who was not twelve years old, became the successor to the throne. His uncles, the Dukes of *Anjou*, *Berri*, and *Burgundy*, contended for the regency. Their quarrels distracted the kingdom. A contest arose with the Flemish cities under the leadership of *Philip Van Artevelde;* but they were defeated by the French nobles at *Roosebeke*, and *Artevelde* was slain. This victory of the nobles over the cities was followed by the repression of the municipal leaders and lawyers in France. Two factions sprang up, — the *Burgundians* and the *Armagnacs*.

Margaret, the wife of the Duke of Burgundy, received Flanders by inheritance, on the death of her father the Count (1382). The king was beginning to free himself from the control of the factions when he suddenly went mad. Thenceforth there was a struggle in France for supremacy between the adherents of the dukes of *Burgundy* and the adherents of the house of *Orleans*. The latter came to be called *Armagnacs* (1410), after the *Count d'Armagnac*, the father-in-law of *Charles, Duke of Orleans*. The strength of the *Burgundians* was in the *North* and in the cities. They adhered to *Urban VI.*, the pope at Rome, in opposition to the Avignon pope, *Clement VII.;* for these were the days of the papal schism. They were also friends of the house of *Lancaster* in England, — of *Henry IV.* and *Henry V.* The strength of the *Armagnacs* was in the *South*. At the outset, it was a party of the court and of the nobles: later it became a national party. *Louis, Duke of Orleans*, was treacherously assassinated by a partisan of the Burgundians (1407). This act fomented the strife.

Battle of Agincourt: Treaty of Troyes (1420). — It was in 1393 that the king partially lost his reason. For the rest of his life, except at rare intervals, he was either imbecile or frenzied. By the division of counsels and a series of fatalities, gigantic preparations for the invasion of England had come to naught (1386–1388). *Henry V. of England* (1413–1422) concluded that the best way to divert his nobles from schemes of rebellion was to make war across the Channel. Accordingly he demanded his "inheritance" according to the treaty of *Brétigny*, together with *Normandy*. On the refusal of this demand, he renewed the claim of his great-grandfather to the crown of France, although he was not the eldest descendant of *Edward III.* *Henry* invaded France at the head of fifty thousand men. By his artillery and mines he took *Harfleur*, but not until after a terrible siege in which thousands of his troops perished by sickness. On his way towards *Calais*, with not more than nine thousand men, he found his way barred at *Agincourt* by the Armagnac forces, more than fifty thousand in number, comprising the chivalry of France (1415). In the great battle that ensued, the horses of the French floundered in the mud, and horse and rider were destroyed by the English bowmen. The French suffered another defeat like the defeats of *Crécy* and *Poitiers*. They lost eleven thousand men, and among them some of the noblest men in France. France was falling to pieces. *Rouen* was besieged by Henry, and compelled by starvation to surrender (1419). The fury of factions continued to rage. There were dreadful massacres by the mob in Paris. The Duke of *Burgundy, John the Fearless* (*Jean sans Peur*), was murdered in 1419 by the opposite faction. The young Duke *Philip*, and even the Queen of France, *Isabella*, were now found on the Anglo-Burgun-

dian side. By the *Treaty of Troyes*, in 1420, *Catherine*, the daughter of *Charles VI.*, was given in marriage to *Henry V.*, and he was made the heir of the crown of France when the insane king, *Charles VI.*, should die. *Henry* was made regent of France. The whole country north of the *Loire* was in his hands. The Dauphin *Charles* retired to the provinces beyond that river.

THE HUNDRED YEARS' WAR:

PERIOD III. (TO THE END, 1453).

France in 1422. — Both *Henry* and *Charles VI.* died in 1422. The Duke of Bedford was made regent in France, ruling in the name of his infant nephew (*Henry VI.*). *Charles VII.* (1422–1461) was proclaimed king by the *Armagnacs* south of the Loire. His situation was desperate, but he represented the national cause. *Bedford* laid siege to *Orleans*, the last bulwark of the royal party. The English were weakened, however, by the withdrawal of the *Duke of Burgundy* and his forces.

Joan of Arc. — When the national cause was at this low point, Providence raised up a deliverer in the person of a pure, simple-hearted, and pious maiden of *Domrémy* in *Lorraine*, seventeen years of age, *Jeanne Darc* by name (the name *Joan of Arc* being merely a mistake in orthography). The tales of suffering that she had heard deeply moved her. She felt herself called of Heaven to liberate France. She fancied that angels' voices bade her undertake this holy mission. Her own undoubting faith aroused faith in others. Commissioned by the king, she mounted a horse, and, with a banner in her hand, joined the French soldiers, whom she inspired with fresh courage. They forced the English to give up the siege of Orleans, and to march away. Other defeats of the English followed. The Maid of Orleans took *Charles* to *Rheims*, and stood by him at his coronation. The English and Burgundians rallied their strength. *Joan of Arc* was ill supported, and was made prisoner before Paris by the Burgundians. They delivered her to the English. She was subjected to grievous indignities, was condemned as a witch, and finally burned as a relapsed heretic at *Rouen* (1431). The last word she uttered was "Jesus." Her character was without a taint. In her soul, the spirit of religion and of patriotism burned with a pure flame. A heroine and a saint combined, she died "a victim to the ingratitude of her friends, and the brutality of her foes."

The English driven out. — In 1435 the *Duke of Burgundy* was reconciled to *Charles VII.*, and joined the cause of France. The generals of Charles gained possession of one after another of the provinces. During a truce of two years, *Henry VI.* of England (1422–1461) married *Margaret of Anjou*, the daughter of King

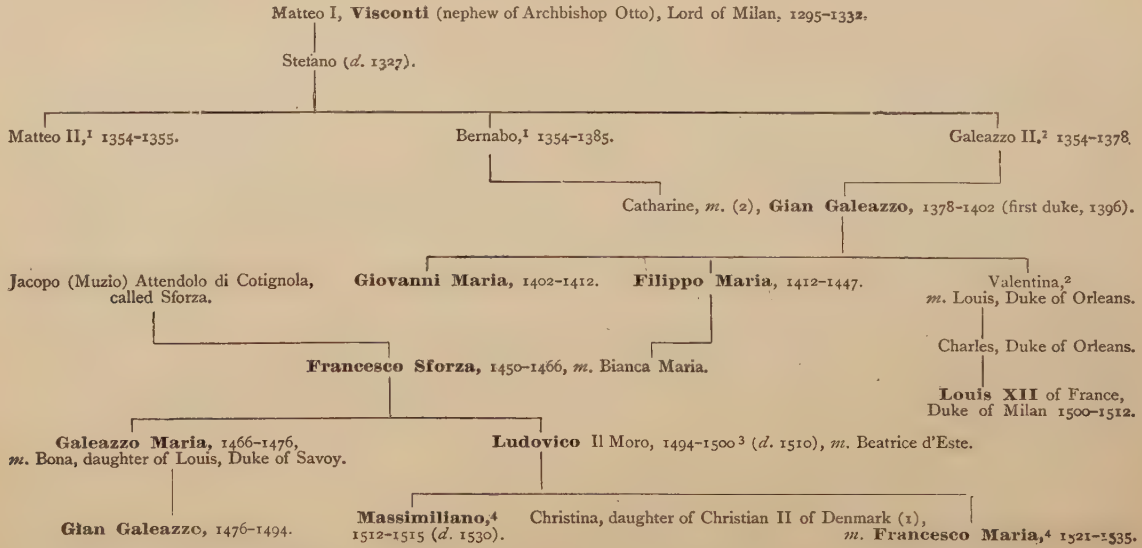
René. *Henry* was of a gentle temper, but lacked prudence and vigor. The king of France and the dauphin began the organization of a standing army, which greatly increased the military strength of the country (1439). In 1449 the war with England was renewed. With the defeat of the English, and the death of their commander, *Talbot*, in 1453, the contest of a century came to an end. All that England retained across the Channel was *Calais* with *Havre* and *Guines Castle*. France was desolated by all this fruitless strife. Some of the most fertile portions of its territory were reduced to a desert, "given up to wolves, and traversed only by the robber and the free-lance."

Rebellion of "Jack Cade." — The peasants in England were now free from serfdom. Under *Henry VI.* occurred a formidable insurrection of the men of Kent, who marched to London led by *John Cade*, who called himself *John Mortimer*. They complained of bad government and extortionate taxes. One main cause of the rising was the successes of the French. The condition of the laboring class had much improved. The insurgents were defeated by the citizens, and their leader was slain. In this reign began the long "Wars of the Roses," or the contest of the houses of *York* and *Lancaster* for the throne.

CENTRAL
EUROPE
1360.
ENGLAND
DENMARK
PRUSSIA
POMERANIA
MECKLENBURG
HOLSTEIN
R. Eider
SAXONY
Hamburg
Bremen
BRANDENBURG
Brandenburg
FRIESLAND
HOLLAND
Utrecht
WESTFALIA
Magdeburg
Paderborn
LAUSITZ
R. Oder
SILESIA
Sluys
Bruges
Ghent
BRABANT
FLANDERS
Calais
Cressy
LUXEMBURG
Lüttich
Köln
Aachen
KINGDOM OF
Prag
BOHEMIA
MORAVIA
Laon
Rheims
Trier
Mainz
Frankfurt
Würzburg
Nürnberg
Rouen
Regensburg
BRITTANY
Rennes
Le Mans
Paris
LORRAINE
Strassburg
ALSACE
R. Rhine
BAVARIA
Salzburg
AUSTRIA
HUNGARY
R. Danube
FRANCE
Angers
R. Loire
Bourges
DY. OF BURGUNDY
Dijon
C. BURGUNDY
Basel
GERMANY
Zurich
TYROL
Brixen
STYRIA
CARINTHIA
Poitiers
Bern
SWISS
Chur
Geneva
Aosta
Trent
VENICE
Goerz
Trieste
AQUITAINE
Lyons
SAVOY
MILAN
Milan
Pavia
Verona
Bordeaux
Grenoble
DAUPHINY
Turin
KINGD. OF ITALY
SERVIA
Garonne
Genoa
Orange
Lucca
Bayonne
Toulouse
Avignon
PROVENCE
Pisa
Florence
NAVARRE
Nismes
Arles
Narbonne
Perpignan
ROUSSILLON
NAPLES
R. Ebro
SPAIN
CORSICA
Rome
Barcelona

CENTRAL
EUROPE
1660.
ENGLAND
DENMARK
R. Eider
Königsberg
Dantzig
PRUSSIA
Stralsund
Marston Moor
Hull
Lübeck
Hamburg
Stettin
Elbe
Bremen
Wittstock
BRANDENBURG
POLAND
Naseby
Amsterdam
UNITED PROVINCES
Berlin
Utrecht
Osnabruck
Newbury
Bristol
Uxbridge
Hague
Breda
Cleve
Breitenfeld
Exeter
London
Lützen
Leipzig
Rochester
Ostend
Nieuport
Brussels
SILESIA
Dunkirk
Calais
Lille
Liege
Köln
Valenciennes
ROMAN
Prage
BOHEMIA
MORAVIA
Nördlingen
Rouen
Mainz
Verdun
Frankfurt
R. Seine
Metz
Paris
EMPIRE
Toul
Strassburg
Pressburg
Colmar
Vienna
FRANCHE COMTE
AUSTRIA
Buda
HUNGARY
R. Loire
Zurich
SWISS
CONFEDERATION
R. Danube
FRANCE
La Rochelle
Bourg en Bresse
Lyons
SAVOY
DY. OF MILAN
Milan
Venice
VENETIAN DOMINIONS
OTTOMAN
DOMINIONS
Bordeaux
R. Rhone
Mantua
R. Po
Turin
PIEDMONT
R. Garonne
Genoa
Montauban
Orange
Avignon
Monaco
Florence
STATES OF THE CHURCH
TUSCANY
Toulouse
Marseilles
Siena
ROUSILLON
Perpignan
NAPLES
SPAIN
CORSICA
Rome

MILAN. — THE VISCONTI AND SFORZA.

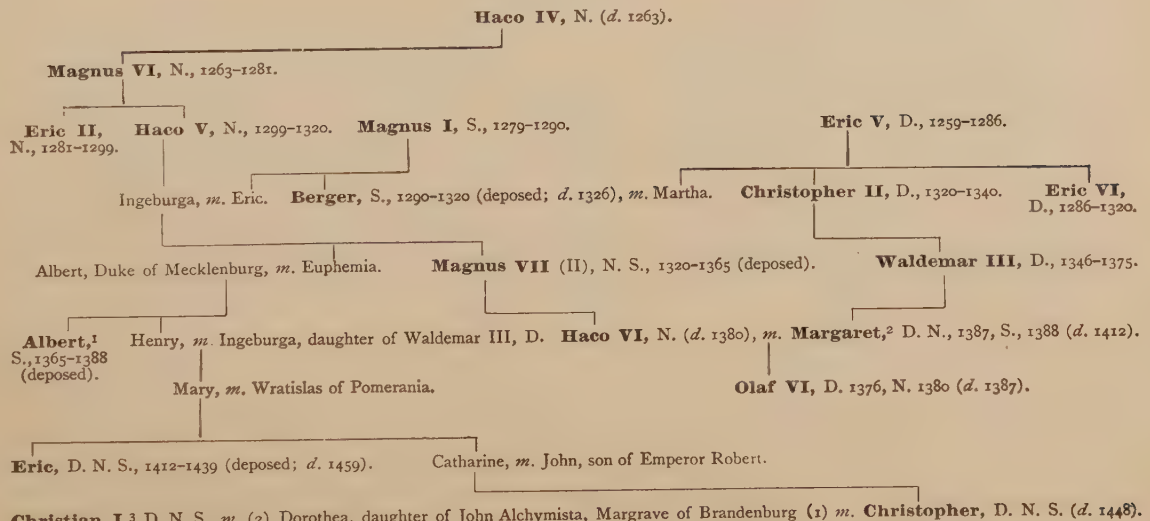


[1] The Milanese territory was divided between the three brothers, and reunited on the death of Bernabo.
[2] Hence the French claim to Milan.
[3] Louis XII of France took Ludovico prisoner, and held Milan 1500–1512.
[4] Puppet dukes. Milan being, in fact, the subject of contention between France and the Hapsburgs.

[Abridged from George's Genealogical Tables.]

THE THREE NORTHERN KINGDOMS BEFORE THE UNION OF CALMAR.

[D. means King of Denmark; N., King of Norway; S., King of Sweden.]



[1] Elected to Sweden in opposition to Haco VI; deposed by Margaret.

[2] Having united all three kingdoms in her own person, framed formal Union of Calmar, 1397.

[3] Elected king on death of Christopher, whose widow he married; said to be descended from Eric V of Denmark.

[Abridged from George's Genealogical Tables.]

CHAPTER II.

GERMANY: ITALY: SPAIN: THE SCANDINAVIAN COUNTRIES: POLAND AND RUSSIA: HUNGARY: OTTOMAN TURKS: THE GREEK EMPIRE.

I. GERMANY.

The Great Interregnum. — After the death of *Frederick II.* (1250), Germany and Italy, the two countries over which the imperial authority extended, were left free from its control. *Italy* was abandoned to itself, and thus to internal division. The case of *Germany* was analogous. During the "great interregnum," lasting for twenty-three years, the German cities, by their industry and trade, grew strong, as did the burghers in France, and in the towns in England, in this period. But in Germany the feudal control was less relaxed. This interval was a period of anarchy and trouble. *William of Holland* wore the title of emperor until 1256. Then the *electors* were bribed, and *Alfonso X. of Castile*, great-grandson of Frederick Barbarossa, and *Richard, Earl of Cornwall*, younger son of King John of England, were chosen by the several factions; but their power was nominal. The four electors on the Rhine, and the dukes and counts, divided among themselves the imperial domains. The dismemberment of the duchies of *Swabia* and *Franconia* (1268), and at an earlier day (1180) of *Saxony*, created a multitude of petty sovereignties. The great vassals of the empire, the kings of *Denmark*, of *Poland*, of *Hungary*, etc., broke away from its suzerainty. There was a reign of violence. The barons sallied out of their strongholds to rob merchants and travelers. The princes, and the nobles in immediate relation to the empire, governed, each in his own territory, as they pleased. New means of protection were created, as the *League of the Rhine*, comprising sixty cities and the three Rhenish archbishops, and having its own assemblies; and the *Hanseatic League*, which has been described (p. 303). Moreover, corporations of merchants and artisans were established in the cities. In the North, where the Crusades, and war with the *Slaves*, had thinned the population, colonies of Flemings, Hollanders, and Frisians came in to cultivate the soil. During the long-continued disturbances after the death of *Frederick II.*, the desire of local independence undermined monarchy. The empire never regained the vigor of which it was robbed by the *interregnum*.

House of Hapsburg. — *Rudolph*, Count of Hapsburg (1273–1291), was elected emperor for the reason, that, while he was a brave man, he was not powerful enough to be feared by the aristocracy. He wisely made no attempt to govern in Italy. He was supported by the Church, to which he was submissive. He

devoted himself to the task of putting down disorders in Germany. Against *Ottocar II.*, king of Bohemia, who now held also Austria, Styria, Carinthia, and Carniola, and who refused to acknowledge Rudolph, the emperor twice made war successfully. In a fierce battle at the *Marchfield*, in 1278, *Ottocar* was slain. *Austria*, *Styria*, and *Carniola* fell into the hands of the emperor. They were given as fiefs to Rudolph's son *Albert;* and *Carinthia* to Albert's son-in-law, the *Count of Tyrol.* This was the foundation of the power of the house of Hapsburg. *Rudolph* strove with partial success to recover the crown lands, and did what he could to put a stop to private war and to robbery. Numerous strongholds of robbers he razed to the ground. His practical abandonment of Italy, his partial restoration of order in Germany, and his service to the house of Hapsburg, are the principal features of Rudolph's reign.

Henry VII. (1308–1313): Italy.—Adolphus of Nassau (1292–1298) was hired by *Edward I.* to declare war against France. His doings in Thuringia, which he tried to buy from the Landgrave *Albert,* led the electors to dethrone him, and to choose *Albert I.* (1298–1308), *Duke of Austria,* son of Rudolph. His nephew *John,* whom he tried to keep out of his inheritance, murdered him. *Henry VII.* (1308–1313), who was Count of *Luxemburg*, the next emperor, did little more than build up his family by marrying his son *John* to the granddaughter of King *Ottocar. John* was thus made king of Bohemia. In these times, when the emperors were weak, they were anxious to strengthen and enrich their own houses. *Henry* went to Italy to try his fortunes beyond the Alps. He was crowned in Pavia king of Italy, and in Rome emperor (1312). But the rival parties quickly rose up against him: he was excommunicated by *Clement V.*, an ally of France, and died — it was charged, by poison mixed in the sacramental cup — in 1313. He was a man of pure and noble character, but the time had passed for Italy to be governed by a German sovereign.

Civil War: Electors at Rense.—One party of the electors chose *Frederick of Austria* (1314–1330), and the other *Louis of Bavaria* (1314–1347). A terrible civil war, lasting for ten years, was the consequence. In a great battle near *Mühldorf*, the Austrians were defeated, and *Frederick* was captured. *Louis* had now to encounter the hostility of Pope *John XXII.* (at Avignon), who wished to give the imperial crown to *Philip the Fair* of France. *Louis* maintained that he received the throne, not from the popes, but from the electors. He was excommunicated by *John,* who refused to sanction the agreement of Louis and of Frederick, now set at liberty, to exercise a joint sovereignty. *Louis* was in Italy from 1327 to 1330, where he was crowned emperor by a pope of his own creation. All efforts of Louis to make peace with *Pope*

John and his successor, *Benedict XII.*, were foiled by the opposition of France. The strife which had been occasioned in Germany by this interference from abroad created such disaffection among the Germans, that the electors met at *Rense*, in 1338, and declared that the elected king of the Germans received his authority from the choice of the electoral princes exclusively, and was Roman emperor even without being crowned by a pope.

Deposition of Louis of Bavaria. — The imprudence of *Louis* in aggrandizing his family, and his assumption of an acknowledged papal right in dissolving the marriage of the heiress of Tyrol with a son of *King John* of *Bohemia*, turned the electors against him. In 1346 Pope *Clement VI.* declared him deposed. The electors chose in his place *Charles*, the Margrave of *Moravia*, the son of King *John* of *Bohemia*. *Louis* did not give up his title, but he died soon after.

Charles IV. (1347–1378). — *Charles IV.* visited Italy, and was crowned emperor (1355); but, according to a promise made to the Pope, he tarried in Rome only a part of one day. He was crowned king of Burgundy at *Arles* (1365). In Italy "he sold what was left of the rights of the empire, sometimes to cities, sometimes to tyrants." His principal care was for building up his own hereditary dominion, which he so enlarged that it extended, at his death, from the Baltic almost to the Danube. He fortified and adorned *Prague*, and established there, in 1348, the first German university.

The Golden Bull. — The great service of *Charles IV.* to Germany was in the grant of the charter called the *Golden Bull* (1356). This expressly conferred the right of electing the emperor on the SEVEN ELECTORS, who had, in fact, long exercised it. These were the archbishops of Mentz, of Trier, and of Cologne, and the four secular princes, the King of Bohemia, the Count Palatine of the Rhine, the Duke of Saxony, and the Margrave of Brandenburg. The electoral states were made indivisible and inalienable, and hereditary in the male line. The electors were to be sovereign within their respective territories, and their persons were declared sacred.

The Black Death. — Germany, like the other countries, was terribly afflicted during the reign of Charles by the destructive pestilence that swept over the most of Europe (p. 319). One effect was an outbreaking of religious fervor. At this time the movement of the "Flagellants," which started in the thirteenth century, reached its height in Germany and elsewhere. They scourged and lacerated themselves for their sins, marching in processions, and inflicting their blows to the sound of music. Another result of the plague was a savage persecution of the Jews, who were falsely suspected of poisoning wells. Many thousands of them were tortured and killed.

Anarchy in Germany. — The son of Charles IV. (1378–1400), *Wenceslaus*, or *Wenzel*, was a coarse and cruel king. Under him the old disorders of the *Interregnum* sprang up anew. The towns

had to defend themselves against the robber barons, and formed confederacies for this purpose. Private war raged all over Germany.

Accession of Sigismund. — *Wenceslaus* was deposed by the electors in 1400. But *Rupert*, the Count Palatine, his successor (1400–1410), was able to accomplish little, in consequence of the strife of parties. *Sigismund* (1410–1437), brother of *Wenceslaus*, margrave of Brandenburg, and, in right of his wife, king of Hungary, was chosen emperor, first by a part, and then by all, of the electors. The most important events of this period were the *Council of Constance* (1414–1418) and the war with the *Hussites*.

John Huss. — The principal end for which the Council of Constance was called was the healing of the schism in the Church, — in consequence of which there were three rival popes, — and the securing of ecclesiastical reforms. But at this council *John Huss*, an eminent Bohemian preacher, was tried for heresy. The doctrines of *Wickliffe* had penetrated into *Bohemia;* and a strong party, of which Huss was the principal leader, had sprung up in favor of innovations, doctrinal and practical, one of which was the giving of the cup in the sacrament to the laity. *Huss* made a great stir by his attack upon abuses in the Church. Under a safe-conduct from *Sigismund*, he journeyed to *Constance*. There he was tried, condemned as a heretic, and burnt at the stake (1415). *Jerome of Prague*, another reformer, was dealt with in the same way by the council (1416).

Hussite War. — The indignation of the followers of *Huss* was such that a great revolt broke out in Bohemia. The leader was a brave man, *Ziska*. The imperial troops, after the coronation of *Sigismund* as king of Bohemia, were defeated, and driven out. The Hussite soldiers ravaged the neighboring countries. The council of *Basel* (1431–1449) concluded a treaty with the more moderate portion of the Hussites, in which concessions were made to them. The *Taborites*, the more fanatical portion, were at length defeated and crushed.

Switzerland. — Switzerland, originally a part of the kingdom of *Arles*, had been ceded, with this kingdom, to the German Empire in 1033. Within it, was established a lay and ecclesiastical feudalism. In the twelfth century the cities — *Zürich*, *Basel*, *Berne*, and *Freiburg* — began to be centers of trade, and gained municipal privileges. The three mountain cantons — *Uri*, *Schweitz*, and *Unterwalden* — cherished the spirit of freedom. The counts of *Hapsburg*, after the beginning of the thirteenth century, exercised a certain indefinite jurisdiction in the land. They endeavored to transform this into an actual sovereignty. Two of the cantons received charters placing them in an immediate relation to the empire. After the death of *Rudolph I.*, the three cantons above

named united in a league. Out of this the *Swiss Confederacy* gradually grew up. There were struggles to cast off foreign control; but the story of *William Tell*, and other legends of the sort, are probably fabulous. *Albert of Austria* left to his successor in the duchy the task of subduing the rebellion. The Austrians were completely defeated at *Morgarten*, "the Marathon of Switzerland" (1315). The Swiss Confederacy was enlarged by the addition of *Lucerne* (1332), *Zürich* and *Glarus* (1351), *Zug* (1352), and of the city of *Berne* in 1353. The battle of *Sempach* (1386) brought another great defeat upon the Austrians. There, if we may believe an ancient song, a Swiss hero, *Arnold of Winkelried*, grasped as many of the spear-points as he could reach, as a sheaf in his arms, and devoted himself to death, opening thus a path in which his followers rushed to victory. Once more the Swiss triumphed at *Näfels* (1388). From that time they were left to the enjoyment of their freedom.

II. ITALY.

Guelfs and Ghibellines: Freedom in the Cities.—The inveterate foes of Italy were foreign interference and domestic faction. After the death of *Frederick II.*, the war of the popes against his successors lasted for seventeen years. After the defeat of *Manfred* (1266), *Conradin*, the last of the Hohenstaufens, died on the scaffold at Naples. *Charles of Anjou* lost Sicily through the rebellion of the Sicilian Vespers (1282); and dominion in that island, separated from Naples, passed to the house of Aragon. The papal states, after the election of *Rudolph* of *Hapsburg*, became a distinct sovereignty of the pontiffs. The bitter strife of the *Guelfs* and *Ghibellines* went on in the Italian cities. The Genoese, who were Guelfic, defeated the Pisans in 1284; and "*Pisa*, which had ruined Amalfi, was now ruined by *Genoa*." *Florence*, which was Guelfic, grew in strength. *Genoa* and *Venice* became rivals in the contest for the control of the Mediterranean. In *Florence*, new factions, the *Neri* and *Bianchi* (Blacks and Whites), appeared; the *Neri* being violent Guelfs, and the *Bianchi* being at first moderate Guelfs and then Ghibellines. Pope *Boniface VIII.* invited into Italy *Charles of Valois*. He was admitted to Florence (1301), and gave the supremacy there to the Guelfic side. The coming of the Emperor *Henry VII.* into Italy (1310) was marked by a temporary, but the last, revival of imperial feeling. The connection of the popes with the French houses of *Anjou* and *Valois* led to the "Babylonian Exile" at *Avignon*, during which Italy was comparatively free, both from imperial and papal control. During the period of the civil wars, while there was nominally a conflict between the party of the pope and the party of the emperor, the *Guelfs* were devoted to the destruction of feudalism, and to the building-

up of commerce and republican institutions; while the *Ghibellines*, dreading anarchy, resisted the incoming of the new order of things. It was in this period that *Dante* produced his immortal poem, which sprang out of the midst of the contest of Guelf and Ghibelline (p. 307). Dante was himself a Ghibelline and an imperialist. In the course of these conflicts, the plebeian class, before without power, is advanced. Older families of nobility die out, or are reduced in influence. New families rise to prominence and power. The burghers band together in arts or guilds; and out of these, in their corporate character, the governments of the cities are formed. "Ancients," and "priors," the heads of the "arts," supersede the consuls. The "podesta" is more and more limited to a judicial function. In some of the *Guelf* cities, there is "a gonfalonier of justice," to curb the nobility. In *Florence*, there were also twenty subordinate *gonfaloniers*.

The final triumph of Guelfs and of republicanism in Florence was in 1253. The body of the citizens established their sovereignty. When, in 1266, citizenship was confined to those who were enrolled in the guilds, the nobles, or *Grandi*, were wholly excluded from the government. This led them to drop their titles and dignities in order to enroll themselves in these industrial societies. The feuds of factions, especially of the "Whites" and "Blacks," sprang up next. In the latter part of the fourteenth century, strife arose between the "Lesser Arts," or craftsmen whose trades were subordinate to the "Greater Arts," and these last. The mob in Florence drove the "Signory," or chief magistrates, out of the public palace. This was the "Tumult of the Ciompi," — *Ciompi* signifying wool-carders, who gave their name to the whole faction. Afterwards, of their own accord, they gave back the government to the priors of the Greater Arts. The effect of these disturbances was to reduce all classes to a level. The way was open for families, like the *Albizzi* and *Medici*, to build up a virtual control by wealth and personal qualities.

The Generals in the Cities. — In the cities, there were "captains of the people," who carried on war, — leaders of the Guelfs or Ghibellines, as either might be uppermost. They were persons who were skilled in arms: these were often nobles who had been merged in the body of citizens. In this way, there arose in the cities of Northern Italy ruling houses or dynasties; as the *Della Scala* in Verona, the *Polenta* at Ravenna, etc. In *Tuscany*, where the commercial power of *Florence* was so great, the communes as yet kept themselves free from hereditary rulers; yet, from time to time, their liberties were exposed to attack from successful generals.

The Tyrants. — At the beginning of the fourteenth century, as the fury of the civil wars declined, the cities were left more and more under the rule of masters called "tyrants." Tyranny, as of old, was a term for absolute authority, however it might be wielded. The visits of the emperors *Henry VII.*, and *Louis IV.* of Bavaria, and of *John* of Bohemia, son of Henry VII., had no important

political effect, except to bring increased power to the Ghibelline despots. Thus, after the interference of Louis IV. (1327), the *Visconti* established their power in Milan. But the changes in Italy after this epoch gave to the Ghibellines no permanent advantage over their adversaries. The leader of the Guelfs for a long time was *Robert*, king of Naples (1309–1343).

The Classes of Despots. — The methods by which the Emperor *Frederic II.* governed in Italy, and which he had partly learned from the Saracens in Sicily, furnished an example which the Italian despots followed later. He was imitated in his system of taxation, in his creation of monopolies, in the luxury and magnificence of his court, and in his patronage of polite culture. His vicar in the North of Italy, *Ezzelino da Romano* (1194–1259), who was captain, in the Ghibelline interest, in *Verona*, *Padua*, and other cities, was guilty of massacres and all sorts of cruelties, the story of which exercised a horrible fascination over others who came after. At last he was hunted down by Venice and a league of cities, and captured but he refused to take food, tore his bandages from his wounds, and died under the ban of the Church. The despots of the fourteenth and fifteenth centuries have been divided by *Mr. Symonds* into six classes. The *first* class had a certain hereditary right from the previous exercise of lordship, as the house of *Este* in Ferrara. The *second* class, as the *Visconti* family in Milan, had been vicars of the empire. The *third* class were captains, or podestas, chosen by the burghers to their office, but abusing it to enslave the cities. Most of the tyrants of Lombardy got their power in this way. The *fourth* class is made up of the *Condottieri*, like *Francesco Sforza* at Milan. The *fifth* class includes the nephews or sons of popes, and is of later origin, like the *Borgia* of Romagna. Their governments had less stability. The *sixth* class is that of eminent citizens, like the *Medici* at Florence and the *Bentivogli* of Bologna. These acquired undue authority by wealth, sometimes by personal qualities and noble descent. Among those who are called "despots" were individuals of worth, moderation, and culture. The records of many of them are filled with tragic scenes of violence and crime. To maintain their hated rule, they were impelled to the practice of barbarities hardly ever surpassed. (J. A. Symonds, *Renaissance in Italy*, vol. i. chap. ii.)

Condottieri. — With the end of the civil wars, there appear "the companies of adventure," or mercenary troops. The burghers, having put down the nobility and achieved their independence, lay aside their arms. They are busy in manufactures and trade. The despots and the republics prefer to hire foreign adventurers, the "free companies," who were a curse to Italy. Their occupation, which was a profitable one, was taken up by natives. These were the *condottieri*. Their leaders introduced cavalry and more skillful methods of fighting. But the battles were bloodless games of strategy, and military energy declined. At the same time intrigue and state-craft were the instruments of political aggrandizement. One of these new leaders was *Sforza Attendolo*, whose son became Duke of Milan.

Five States in Italy. — In the middle of the fifteenth century, we find, as the political result of the changes of the preceding century and a half, five principal communities in Italy. These powers are the kingdom of *Naples*, the duchy of *Milan*, the republic of *Florence*, the republic of *Venice*, and the *principality of the Pope*. A brief sketch will be given of each of these states down to 1447, when *Nicholas V.* reëstablished the papacy in its strength at Rome, after the exile at *Avignon* (1305), and the ecclesiastical convulsions that followed it.

Lower Italy. — *Robert the Wise* (of Anjou) (1309–1343), the successor of *Charles II.* of Naples and the champion of the Guelfs, could not extend his power over Sicily, where *Frederick*

II. (1296–1337), the son of *Peter* of *Aragon*, reigned. Robert's granddaughter, *Joan I.*, after a career of crime and misfortune, was strangled in prison by *Charles Durazzo*, the last male descendant of the house of Anjou in Lower Italy (1382), who seized on the government. *Joan II.*, the last heir of *Durazzo* (1414–1435), first adopted *Alfonso V.* of *Aragon*, and then *Louis III.* of *Anjou* and his brother *René*. *Alfonso*, who inherited the crown of *Sicily*, united both kingdoms (1435), after a war with *René* and the *Visconti* of Milan. By this contest, Italy was divided into two parties, composed of the respective adherents of the houses of *Anjou* and *Aragon*. The rights of *René* were to revert later to the crown of France, and to serve as a ground for new wars. For twenty-three years *Alfonso* reigned wisely and prosperously in Southern Italy. He was a patron of letters, and promoted peace among the Italian states.

The Milanese: Sforza. — Another great power was growing up in the North. The greatness of the *Visconti* family dates from *John*, Archbishop of *Milan*, who reigned there, and died in 1354. *Gian Galeazzo Visconti* became sole master of Milan in 1385, and extended his dominion over Lombardy. He bought of the Emperor *Wenceslaus* the ducal title. Twenty-six cities, with their territories, were subject to him. But at *Galeazzo's* death, his state fell to pieces. The *condottieri*, whom he had kept under, broke loose from control; and in 1447, one of them, *Francesco Sforza*, with the help of the Venetians, seized on the supreme power, which his family continued to hold for fifty years.

Venice. — *Venice*, in the fourteenth century, was as strong as any Italian state. Its constitution was of gradual growth. The *doge*, elected by the people, divided power in 1032 with a *senate;* and in 1172 the *Grand Council* was organized. This council by degrees absorbed the powers of government, which thus became an aristocracy. In 1297 the Senate became hereditary in a few families. In 1311 the powerful *Council of Ten* was constituted. For a long period Venice was not ambitious of power in Italy, but was satisfied with her commerce with the East. Her contest with *Genoa* began in 1352, and lasted for thirty years. In the war of *Chioggia*, — so called from a town twenty-five miles south of Venice, — the Venetians were defeated by *Luciano Doria* in a sea-fight on the Adriatic. He blockaded Venice; but *Doria*, in turn, was blockaded in *Chioggia* by the Venetians, and forced to surrender. After reducing the naval power of Genoa, they added *Verona*, *Vicenza*, and *Padua* to their territories (1410). Under *Francesco Foscari*, who was doge from 1423 to 1457, Venice took an active part in Italian affairs.

Florence: the Medici. — In Florence, the *Medici* family gained an influence which gave them a practical control of the govern-

ment. In 1378 *Salvestro de Medici* signalized himself by a successful resistance to an oligarchical faction composed partly of the old nobility. The brilliant period in the history of Florence begins with this triumph of the democracy. *Pisa* was bought from the Duke of Milan, and forced to submit to Florentine rule (1406). *John de Medici*, a very successful merchant, was twice chosen gonfalonier (1421). His son *Cosmo I.*, who was born in 1389, was also a merchant, possessed of great wealth. He attained to the leading offices in the state, having overcome the *Albizzi* family, at whose instigation he was for a while banished. *Cosmo* ruled under the republican forms, but with not less authority on that account. He was distinguished for his patronage of art and letters. By his varied services to Florence, he earned the title of "Father of his Country," which was given him by a public decree.

The Roman Principality: Rienzi. — After the popes took up their abode in *Avignon*, in the first half of the fourteenth century, Rome was distracted by the feuds of leading families who built for themselves strongholds in the city. In 1347 the Romans, fired by the enthusiast *Rienzi*, who sought to restore the old Roman liberty, undertook to set up a government after the ancient model. *Rienzi* was chosen *tribune*. He found much favor in other cities of Italy. But his head was turned by the seeming realization of his dreams. He was driven out of Italy by the cardinals and the nobles. He returned afterwards, sent by Pope *Innocent VI.*, to aid in winning back Rome to subjection to the Holy See. But his power was gone. He disgusted the people with his pomps and shows, and, while trying to escape in disguise, was put to death (1354). Cardinal *Albornoz* succeeded in reuniting the dissevered parts of the papal kingdom. But in the period of the *Schism* (1378–1417), in the cities old dynasties were revived, and new ones arose; towns and territories were ceded to nobles as fiefs; and a degree of freedom almost amounting to independence was conceded to old republics, as *Rome*, *Perugia*, and *Bologna*. It was the work of Pope *Nicholas V.* and his successors (from 1477) to regain and cement anew the fragments of the papal principality.

Literature and Art. — In this period, in the midst of political agitation in Italy, there was a brilliant development in the departments of literature and art. The major part of *Dante's* life (1265–1321) falls within the thirteenth century. *Petrarch* (1304–1374), *Boccaccio* (1313–1375), a master in Italian prose, and *Dante*, are the founders of Italian literature. They are followed by an era of study and culture, rather than of original production. In the arts, *Venice* and *Pisa* first became eminent. The church of *St. Mark* was built at Venice, in the Byzantine style, in 1071. At about the same time the famous cathedral at *Pisa* was begun;

which was followed, in the twelfth century, by the *Baptistery* and the *Leaning Tower*. The *Campo Santo*, or cemetery, was built in 1278. In the thirteenth century, when architectural industry was so active, numerous high brick towers were built in Florence for purposes of defense. Some of them remain "to recall the bloody feuds of the irreconcilable factions of the nobility. In these conflicts, the strife was carried on from tower to tower, from house to house: streets were barricaded with heavy chains, and homes made desolate with fire and sword." Churches and great public buildings were constructed in this period. At the end of the thirteenth century the church of *Santa Croce* was built at Florence; and in the century following, *Brunelleschi*, the reviver of classical art in Italy, placed the great cupola on the Cathedral. The Gothic cathedral of *Milan*, with its wilderness of statues, was begun in 1346. *Cimabue*, who died about 1302, and *Giotto*, who died about 1337, laid the foundations of the modern Italian schools of painting.

Trade and Commerce. — The seaports, Venice and Genoa, were centers of a flourishing commerce, extending to the far East and to the coasts of Spain and France. The interior cities — *Milan* with its two hundred thousand inhabitants, *Verona*, *Florence* — were centers of manufactures and of trade. The Italians were the first *bankers* in Europe. The bank of *Venice* was established in 1171, and the bank of *Genoa*, although it was projected earlier, was founded in 1407. The financial dealings of Italian merchants spread over all Europe.

Morality. — The one thing lacking in Italy was a broader spirit of patriotism and a higher tone of morality. Advance in civilization was attended with corruption of morals.

III. SPAIN AND PORTUGAL.

Historical Geography. — Resistance to the Arabs in Spain began in the northern mountainous region of *Cantabria* and *Asturia*, which even the West Goths had not wholly subdued, although *Asturia* was called *Gothia*. *Asturia*, a Christian principality (732), expanded into the kingdom called *Leon* (916), of which *Castile* was an eastern county. East of *Leon*, there grew up the kingdom of *Navarre*, mostly on the southern, but partly on the northern side of the Pyrenees. On the death of *Sancho the Great*, it was broken up (1035). At about the same time the Ommiad caliphate was broken up into small kingdoms (1028). After the death of *Sancho*, or early in the eleventh century, we find in Northern Spain, beginning on the west and moving eastward, the kingdom of *Leon*, the beginnings of the kingdom of *Castile*, the reduced kingdom of *Navarre*, the beginnings of the kingdom of *Aragon*, and, between Aragon and the Mediterranean,

Christian states which had been comprised in the *Spanish March* over which the Franks had ruled. The two states which were destined to attain to the chief importance were *Castile* and *Aragon*. Of these, *Castile* was eventually to be to Spain what France was to all Gaul. Ultimately the union of *Castile* and *Aragon* gave rise to the great Spanish monarchy of the fifteenth and sixteenth centuries. The four kingdoms of *Leon*, *Castile*, *Aragon*, and *Navarre*, after the death of *Sancho*, as time went on, were joined and disjoined among themselves in many different ways. *Castile* and *Leon* were finally united in 1230. *Portugal*, lying on the ocean, was partly recovered from the Arabs towards the close of the eleventh century, and was a county of *Leon* and *Castile* until, in 1139, it became a kingdom. From this time *Castile*, *Aragon*, and *Portugal* were the three antagonists of Moslem rule. Each of these kingdoms advanced. *Portugal* spread especially along the Atlantic coast; *Aragon*, along the coast of the Mediterranean; *Castile*, the principal power, spread in the interior, and included by far the greater part of what is now Spain. In the latter part of the thirteenth century the Moslems were confined to the kingdom of *Granada* in the South, which was conquered by *Castile* and *Aragon* (1492), whose *sovereigns*, *Ferdinand* and *Isabella*, were united in marriage. Their *kingdoms* were united in 1506. In the latter part of the Middle Ages, *Aragon*, from its situation on the eastern coast, played an important part in the politics of Europe. *Castile* and *Portugal* led the way in maritime exploration.

The Moors. — It has been already related (p. 282), that, after the fall of the Ommiad caliphate, African Mohammedans came over to the help of their Spanish brethren. These *Moors* did not supplant the Arabic speech or culture. The two principal invasions of the Moors were the invasion by the *Almoravides* (1086–1110), and that by the *Almohades* (1146).

Aragon: Navarre. — The kingdoms of *Aragon* and *Castile* existed for centuries side by side. *Aragon* sought to extend its conquests along the eastern coast; *Castile*, to enlarge itself toward the south. *James I.*, or James the Conqueror (1213–1276), joined the Moslem state of *Valencia*, by conquest, to his kingdom of Aragon, to which *Catalonia* had already been added. The union of these peoples developed a national character of a definite type. In its pride of birth and of blood, its tenacious clinging to traditional rights, and in its esteem of military prowess before intellectual culture, it resembled the old Spartan temper. *Peter III.*, (1276–1285), the son of *James I.*, united with the three states *Sicily*, which, though it became a separate kingdom, gave to the house of Aragon its influence in *Southern Italy*. Nearly the whole of the fourteenth century was taken up by Aragon in the acquisition of *Sardinia*, which the Pope had ceded, and in the

endless wars, connected with this matter, which it waged with the *Genoese*. In 1410 the ruling house of *Barcelona* became extinct. In the revolutions that followed, *Navarre* and *Aragon* were united under *John II.*, second son of *Ferdinand I.*, king of Aragon. *John*, by his marriage with *Blanche* of Navarre, shared her father's throne with her after his death. He was guilty of the crime of poisoning his own son *Don Carlos*, Prince of Vianne. John was the father of *Ferdinand* "the Catholic," under whose scepter the kingdoms of *Aragon*, *Castile*, and *Navarre* were brought together.

Castile. — *Ferdinand III.* (St. Ferdinand) (1217–1252), in warfare with the Moors extended the kingdom of *Castile* and *Leon* over *Cordova*, *Seville*, and *Cadiz*. His son *Alfonso X.*, or Alfonso the Wise (1252–1284), cultivated astronomy and astrology, was fond of music and poetry, enlarged the University of Salamanca, gave a code of laws to his kingdom, and caused historical books to be written; but he wasted his treasures in pomp and luxury, and in ambitious designs upon the German imperial crown. He allowed the *Merinides*, new swarms of African Saracens, to spread in the South of Spain. *Alfonso XI.* (1312–1350), after a stormy contest with the nobles during his minority, distinguished himself by the victory of *Tarifa* over the Moors (1340), and the taking of the city of *Algeciras* (1344). His enemies respected him; and when he died of the plague, in his camp before Gibraltar, the king of *Granada* went into mourning (1350). The reign of *Peter the Cruel* (1350–1369) was filled up with perfidies and crimes. The league of the nobles against him only incited him to fresh barbarities. He committed the most atrocious murders, sometimes with his own hand. Protected by the *Black Prince*, he was at first victorious against *Henry of Transtamare* his rival; and *Du Guesclin* was defeated in the battle of *Najara* in 1367. Afterwards *Peter* was obliged to surrender, and was killed by the dagger of *Henry* in a personal encounter. The power of the nobility in *Castile* had so increased during the civil troubles that *Henry III.* (1390–1406) had to sell his cloak to procure for himself a dinner. Roused by this humiliation to assert his authority, he succeeded with the help of the *Cortes* in humbling the nobility; but *John II.* (1406–1454) was compelled by the most powerful lords, after a protracted contest, to strike off the head of an unworthy favorite, *Alvaro de Luna*, under whose despotic control he had placed the government (1454). There was a worse state of anarchy under *Henry IV.*, John's successor (1454–1474).

Constitutions of Aragon and Castile. — The political institutions of *Aragon* and *Castile* are specially worthy of note. The kings of *Aragon* were very much restricted in their authority by the *Cortes*, or general assembly, composed of the higher and lower

classes of nobles, the clergy, and the cities, which by their trade and manufactures had risen to wealth and power. With the *Cortes* was lodged the right to make laws and to lay taxes. At *Saragossa* in 1287, it was likewise ordained that they should enjoy certain important *privileges*. The concurrence of the estates was to be required in the choice of the king's *counselors;* and in case the king without the warrant of a judgment of the highest judicial officer, *the justiciary*, and of the estates, should adjudge to punishment any member of the body, they should have the right to elect another king. These "privileges" were lost under *Peter IV.* (1336–1387), but the old *rights* were confirmed. To the *justiciary* was given the power to determine all conflicts of the estates with the king or with one another. His influence increased as time went on. He was the first magistrate in the kingdom.

In *Castile*, as early as 1169 the deputies of the cities were admitted into the Cortes. We find the cities, at the end of the thirteenth century, forming a confederation, called a "fraternity," against the nobles. Their deputies at that time had more power in the assemblies than the nobles and clergy. But the power of the nobles increased, especially from the accession of *Henry of Transtamare*. In the overthrow of *Alvaro de Luna*, their triumph was complete: they proved themselves to be stronger than the king.

The Castilians. — The Spanish Mohammedans were superior in refinement to their Christian adversaries. The latter learned much from their enemies, without losing the patriotic and religious ardor which was fostered by the popular minstrelsy, and by the romantic exploits and encounters with the "infidels." The result was the peculiar spirit of Castilian chivalry. The early development of popular government in *Castile* increased the feeling of personal independence. Outside of Italy, no cities of Europe in the Middle Ages were so rich and flourishing as the cities of *Castile*. Materials of commerce were afforded by the famous breed of sheep, and by the products of the soil and of manufactures. The nobles gained great wealth, and had vast estates in the country. They held court as petty sovereigns: *Alvaro de Luna* had twenty thousand vassals. They were inured to war, they were haughty and overbearing, and complaints of their oppressions were frequent on the part of the lower orders. The Castilian ecclesiastics were often lax in their morals. The higher prelates were possessed of great riches and authority. In the beginning of the fifteenth century the people in *Castile* had more power, compared with the power of the sovereign, than in any other European country. But the representation of the commons was exclusively from the *cities*, and not, as in England, largely from the landed proprietors.

The Aragonese. — The extraordinary authority exercised by the *justiciary*, or justice, of Aragon was perhaps the most remarkable feature of its constitution. Dwelling on the ocean, the Aragonese built up a naval power. *Barcelona*, after its union with Aragon, was the seat of a flourishing commerce, and framed the first written code of maritime law now extant. Its municipal officers were merchants and mechanics. Membership in the guilds was sought by nobles, as rendering them eligible to the magistracy. The burghers became proud and independent. The Catalans did not hesitate to assert their rights against encroachments of the kings. In 1430 the University of Barcelona was founded. "After the genuine race of troubadours had passed away," says Mr. Prescott, "the Provençal or Limousin verse was carried to its highest excellence by the poets of Valencia" (Prescott's *History of the Reign of Ferdinand and Isabella*, Introduction).

Portugal: Commerce and Navigation. — About 1095 *Alfonso VI.*, king of *Castile* and *Leon*, gave the territory between the *Minho* and the *Douro* to his son-in-law, *Henry of Burgundy*, who assumed the title of Count of Portugal. His son and successor, *Alfonso I.*, who defeated the Moors at *Ourique* in 1139, was

hailed as king by his army, and later was confirmed in the title by the Pope (1185). He was acknowledged as independent by the king of Castile. In a diet at *Laimego*, he gave an excellent constitution and body of laws to his people (1143). Soon after, he conquered *Lisbon*, and made it his capital. His son, *Sancho I.* (1185–1211), was distinguished both for his victories over the Moors and for his encouragement of tillage and of farm-laborers. Until we reach the fifteenth century, Portuguese history is occupied with wars with the Moors and the Castilians, contests of the kings with the nobles, and struggles between rival aspirants for the throne, and between the sovereigns on the one hand and the clergy and the popes on the other. Under *Dionysius III.* (1279–1325) there began a new era, in which the Portuguese became eminent for industry and learning, and in commerce and navigation. He founded the University of Lisbon. *Alfonso IV.* (1325–1357) continued on the same path. But he caused *Ines de Castro*, who had been secretly married to his son, to be murdered (1354); a crime which the son, *Peter I.* (1357–1367), after his accession, avenged by causing the hearts of the murderers to be torn out. *John I.* (1385–1433) repelled a great invasion of the Castilians, in a battle near Lisbon, and became at first regent and then king. He was the founder of a new family. By him *Ceuta* in Africa was captured from the Moors. *Madeira* was discovered (1419), and by the burning of the forests was prepared for the cultivation of sugar-cane and the vine. In 1432 the Portuguese occupied the *Azores*. A most active interest in voyages of discovery was taken by *Prince Henry the Navigator* (1394–1460), fourth son of King *John I.* and of *Philippa*, daughter of *John of Gaunt*.

IV. THE SCANDINAVIAN COUNTRIES.

The Baltic Lands. — There are three divisions of Europe which neither Charlemagne's Empire nor the Eastern Empire included. The first is *Spain*, which had been comprised in the old Roman Empire. The second is *Great Britain* and the adjacent islands. Only a portion of Britain was held as a province by old Rome. The third is the two *Scandinavian* peninsulas, — Denmark, and Norway and Sweden, with the *Slavonic* lands to the east and south, which may be said to have had a common relation to the *Baltic*. The *Scandinavians* had their period of foreign conquest and settlement, but their settlements abroad remained in no connection with the countries whence they came. *Sweden* was cut off from the ocean. "The history of Sweden" — as Mr. Freeman, to whom we owe a lucid exposition of this subject, has pointed out — "mainly consists in the growth and the loss of her dominion in the Baltic lands out of her own peninsula. It is only in quite modern times that the union of the crowns, though

not of the kingdoms, of Sweden and Norway, has created a power wholly peninsular and equally Baltic and oceanic." The Germans and Scandinavians spread their dominion over the Aryan and non-Aryan tribes on the south and east of the Baltic. *Finland*, inhabited by a Turanian or Scythic people whose language is akin to that of the Hungarians, was long under Swedish dominion. Now Finland and the east of the Baltic are in Russia, while the southern and south-eastern shore of the Baltic is German. *Russia*, in modern days, having no oceanic character like Great Britain and Spain, has expanded her dominion westward to the Baltic, but mainly to the east over Central Asia. She has built up a *continental*, instead of a maritime and colonial, empire.

Conversion of Scandinavia. — In the earlier part of the Middle Ages, the two Scandinavian peninsulas are known only through the piratical expeditions which they send forth upon the two adjacent seas. By the way of the North Sea, the Northmen reached France, England, Greenland, and America; by the way of the Baltic, Russia. The conversion of *Denmark* to Christianity was completed in the eleventh century, under *Canute;* that of Norway in the tenth, and of Sweden in the eleventh. After the foreign settlements were made, and with the introduction of the gospel, piracy ceased, and civilization began (p. 239).

Denmark. — After *Canute VI.* (1182), *Waldemar II.*, the Victorious, was the prominent personage in Danish history. He conquered *Holstein* and *Pomerania*, — in fact, every thing north of the Elbe and the Elde. In 1219 he overran *Esthonia*, in a crusade for the forcible conversion of the pagans, when the Danish standard, the *Donnebrog*, — a white cross on a blood-red field, — began to be used. On his return, he was treacherously captured, and with his son was kept in prison in Mecklenburg for three years, by *Henry*, Count of *Schwerin*. *Waldemar* was defeated in 1227, in the war undertaken to recover the conquests which he had given up as the price of his release. He was the author of a code of laws.

Union of Crowns. — *Waldemar III.* (1340–1375) regained the conquests of Waldemar II. This brought on a general war, in which the *Hanseatic League*, as well as Sweden, were among his antagonists (1363). Denmark, having control of the entrance to the Baltic, and exacting tolls of vessels, was a second time involved in war with that great mercantile confederacy and its allies, and was worsted in the conflict (1372). Waldemar's second daughter, *Margaret*, married *Hakon VI.*, King of Norway. Hakon's son *Olaf* was a child at his father's death, and the regency was held by his mother. *Olaf* (1376–1387) was elected by the Estates king of *Denmark*. His mother, now regent in both countries, became queen in both after *Olaf's* death. In 1388 Margaret

accepted the crown of Sweden ; the Swedes having revolted against the king, *Albert*, who was defeated and captured at *Falkœping* (1389).

Sweden. — War existed for centuries between the *Swedes* and the *Goths*, the inhabitants of the southern part of the peninsula. Each race contended for supremacy. Political union began with *Waldemar* (1250–1275), son of *Birger Jarl* (Earl Birger). Stockholm was founded in 1255. Private wars and judicial combats were suppressed, commerce was encouraged, and the condition of women improved. Large duchies were established, afterwards a source of discord. *Magnus I.* (1279–1290) was surnamed *Ladulas*, or *Barnlock*, for protecting the granaries of the peasants from the rapacious nobles. His reign was succeeded by war between his sons. As the result of a popular revolt in 1319, *Magnus Smek*, an infant, became king, and during the regency succeeded, by right of his mother, to the crown of *Norway*, where he established on the throne his son *Hakon*. But when *Magnus* attempted to rule without the senate, he was deposed, and *Albert* of *Mecklenburg* was elected king (1363). But the nobles were supreme : in 1378 they deposed *Albert*, and gave the crown to *Margaret* of Norway and Denmark. *Albert* was held a prisoner for six years, and then renounced his claim to the throne.

Norway. — *Magnus III.* (1095–1103), called from his Scottish dress *Barefoot*, united the *Hebrides* and *Orcades* into a kingdom for his son *Sigurd*, and invaded Iceland, where he died. *Sigurd* inherited the spirit of *Harold Fairhair* (860–about 933), through whom Norway had been made a united kingdom. He made a voyage to Jerusalem through the Mediterranean, and was a renowned crusader. After his death (1130), there were fierce contests for the throne, the more fierce as illegitimate sons had the same right in law as those born in wedlock. In 1152 a papal legate established a hierarchy in Norway, which interfered in the struggle. Conflicts arose between the clerical party and the national party, in which the latter at length gained the day. Under *Hakon VI.*, *Iceland* was conquered (1260). *Magnus VI.* (1263–1280) brought in an era of quiet, without stifling popular freedom. The cities engaged actively in manufactures and commerce. *Magnus* strengthened and organized the military and naval force. By him the *Hebrides* were ceded to Scotland. Under *Eric* (1280–1299), called *Priest-hater*, there was a struggle to curb the power of the clergy and nobles, in which the king was aided by the peasants. He was worsted in the conflict with the Hanse towns, and compelled to join their League. The accession of *Magnus Smek*, the son of his daughter, to the throne of Norway (1319), led eventually to the *Union* of *Calmar* (1397), in which Sweden, Norway, and Denmark were brought together.

"The situation of Norway, during the Middle Ages, might be shortly described as an absolute monarchy resting almost directly on one of the most democratic states of society in Europe." The greater families, by the partition of their estates, became a part of the class of small land-owners. Between them and the king there was no intermediate class.

After the Union of Calmar. — After the death of *Margaret*, who governed the united kingdoms after the union, *Eric XIII.* of Pomerania succeeded. The union was shaken by the revolt of *Schleswig* and of *Holstein*, and was dissolved on the death of *Christopher* of Bavaria (1448), who had been chosen king. The Swedes broke off, and made *Charles Canutson* king, under the name of *Charles VIII.* *Denmark* and *Norway* remained united; and under *Christian I.* of the house of *Oldenburg*, whom they made king, *Schleswig* and *Holstein* were again attached to Denmark (1459).

V. POLAND AND RUSSIA.

The Slavonic Tribes. — The settlement of the *Hungarians* (Magyars) in Europe had the effect to divide the Slavonic tribes into three general groups. The *northern* Slaves were separated from the Slaves south of the Danube, — the inhabitants of Servia, Croatia, Dalmatia, etc. The *north-western* Slaves bordered on the Western Empire. The states of *Bohemia* and *Poland* grew up among them. On the *east* of this group of Slaves were the Russians. Both *Poland* and *Russia* became independent kingdoms. In the course of history, a part of the *north Slavonic lands*, those which are represented by Mecklenburg, Pomerania, Brandenburg, and Saxony, were Germanized. Lands in the *south-west*, as Bohemia and Moravia, remained predominantly Slavonic in speech. A *central* region formed the kingdom of Poland. On the east were the Slavonic tribes which were the nucleus of modern *Russia*.

Lithuanians and Prussians. — Both *Poland* and *Russia* were originally cut off from the Baltic by other races. Such were the non-Aryan *Finns* in Esthonia (Esthland) and Livonia (Livland). Such, also, were the Aryans of the *Lettic* branch, of whom the *Lithuanians* and the *Prussians* were the principal divisions. The *Lithuanians* formed at one time a strong state. The *Prussians* finally gave their name to the Teutonic kingdom in which they were absorbed.

The Poles. — The *Poles* derive their name from a word meaning *plains*. They were inhabitants of the plains. They were the strongest of a group of tribes dwelling between the Oder and the Vistula, and holding the coast between their mouths. Between them and the sea, on the east of the Vistula, were the *Prussians*.

Poland: its Constitution. — In the tenth century the *Lechs*, or *Poles*, on the Vistula, had acquired considerable power, and had a center at *Gnesen*, which remained the metropolis of Poland. There are legends of a first duke, *Piast* by name. A dynasty which bore his name continued in Poland until 1370; in Silesia, until 1675. *Miecislas I.* was converted to Christianity by his wife, a Bohemian princess. He did homage to the Emperor *Otto I.* (978). *Boleslav I.* (992) aspired to the regal dignity, and had

himself crowned as king by his bishops. *Gregory VII.* excommunicated him, deprived him of the title of king, and laid Poland under an interdict. *Boleslav III.*, the Victorious (1102–1138), subdued the *Pomeranians*, and compelled them to receive Christianity. He divided his kingdom among his four sons. *Silesia* became an independent duchy. A long crusade was carried on against the *Prussians*, a heathen people, who attacked the Poles, by the "Brethren of the soldiers of Christ," and the "Teutonic knights," two orders which were united (about 1226). The Teutonic knights at length became the enemies of the Poles. The savage *Lithuanians* assailed them on the north. From the anarchy that reigned, Poland was rescued by *Casimir III.*, the Great (1333–1370), who defeated the Russians, and carried his eastern boundary as far as the *Dnieper*. Prior to this time, Poland was an important kingdom. Casimir framed a code of written laws for his people, and gave an impulse to commerce. But in order to secure the election of his nephew, *Louis* king of Hungary (1370–1382), he had to increase the powers and privileges of the nobles. The accession of *Louis* terminated the long rivalry of Poland and Hungary. He, like *Casimir*, died without children. The nobles made *Jagellon*, the Grand Duke of *Lithuania*, his successor (1386), who took the name of *Vladislav II.* Under a series of conquering princes, *Lithuania* had extended its dominion over the neighboring Russian lands, and become a strong state. *Vladislav* was chosen on the condition that he should espouse the daughter of the last king, and, with his nation, embrace Christianity. This event doubled the territory of Poland. The *Teutonic Knights*, who ruled from the Oder to the Gulf of Finland, were now overcome. The treaty of *Thorn* (1466) confined their dominion to *Eastern Prussia*. The misfortune of *Poland* was its political constitution. Although the monarchy was not yet completely elective, but hereditary in the house of *Jagellon*, the election of every king had to be sanctioned by the nobles. They alone took part in the diet, and held the offices and honors. There was no burgher class, no "third estate." Every man who owned and was able to equip a horse was counted as a noble. The burden of taxation fell on the peasants.

Natural Features of Russia. — Russia in Europe comprises at present more than half the territory of that entire continent. Yet it has but a small share of seaboard, and of this a large part is frozen in winter. The surface of Russia is of a piece with the boundless plateaus of Northern and Central Asia. It has been defined as the "Europe of plains, in opposition to the Europe of mountains." The mountains of Russia are chiefly on its boundaries. It is a country subject to extremes of heat and cold. From the scarcity of stone, all buildings were formerly of wood, and hence its towns were all combustible. The rivers of Russia have been of immense importance in its history. "The whole history of this country is the history of its

three great rivers, and is divided into three periods, — that of the *Dnieper* with *Kiev*, that of the *Volga* with *Moscow*, and that of the *Neva* with *Novgorod* in the eighth century, and *St. Petersburg* in the eighteenth."

Russians and Poles. — The Russian Slaves in the ninth century occupied but a small part of what is now Russia. There was probably little difference then between them and the Poles; but the one people were molded by the Greek Church and Greek civilization, the other by the Latin Church and by the collective influences of Western Europe.

Russian History. — The Northmen under *Rurik* had founded their dominion in Russia. *Novgorod* was their center. Thence they pushed their conquests to the south. Their descendants made *Kiev*, on the Dnieper, their capital. In Russia, as elsewhere, the Scandinavians quickly blended with their native subjects. Under *Vladimir I.* (980–1015), who was converted to Greek Christianity, with his people, and *Iaroslaf I.* (1019–1051), they attained to considerable power; but the custom of the sovereigns to divide their dominions among their sons, broke up their territory into a multitude of petty principalities. The result was a monotonous series of fierce contests, without any substantial result. In the midst of the bloody and profitless civil wars occurred the great invasion of the *Mongols*, who destroyed the principality of *Kiev*, and made that of *Vladimir* tributary. For two centuries the Russians continued under the yoke of the "Golden Horde," which the Mongols established on the Volga. They were obliged to pay tribute, and the Russian princes at their accession had to swear fealty to the *khan* on the banks of the river *Amoor*. At the time of the Mongol conquest, *Novgorod* was the center of Russian dominion. Towards the end of the thirteenth century, *Moscow* became a new center of Russian power. From *Moscow* comes the name *Muscovy*. "Muscovy was to Russia what France in the older sense was to the whole land which came to bear that name." In the fourteenth century, while *Lithuania* and *Poland* were absorbing by conquest the territories of earlier or *Western* Russia, the Duchy of *Moscow* was building up a new Russia in the East, out of which grew the Russia of to-day. *Ivan I.*, regarded as the founder of the Russian monarchy, made Moscow his capital in 1328. Most of the other princes were subject to him. *Demetrius* (or *Dimtri*) *I.* gained two great victories over the Mongol horde (1378 and 1380); but in 1382 they burned *Moscow*, and slew twenty-four thousand of its inhabitants. It was not until the reign of *Ivan III.*, Ivan the Great (1462–1505), that *Novgorod* submitted to *Moscow*, and Russia was wholly delivered from the control and influence of the Mongols.

VI. HUNGARY.

The Arpad Dynasty. — The chiefs of the Turanian *Magyars*, about 889, elected *Arpad* as successor of the leader under whom they had crossed the Carpathian Mountains. They overran Hungary and Transylvania, and terrified Europe by their invasions (p. 249). After their defeats by the emperors *Henry I.* and *Otto the Great* (p. 261), they confined themselves to their own country. The first king, *Stephen*, — St. Stephen, — was crowned, with the consent of Pope *Sylvester II.*, in the year 1000. He divided the land into counties, organized the Church, and founded convents and schools. He conferred on the bishops high offices. He established a national council, composed of the lords temporal and spiritual, and of the knights, out of which sprung the *diets*. *Ladislaus I.* conquered *Croatia* (1089), and a part of the "Red Russian" land of *Galicia* (1093). Coloman, "the Learned," a brave and able man, annexed *Dalmatia*, which he wrested from the Venetians (1102). In the reign of *Andrew II.* (1205–1235), the "Golden Bull" was extorted by the nobles, which conferred on them extraordinary rights and privileges, including exemption from arrest prior to trial and conviction, and the control of the diet over appointments to office. It even authorized armed resistance on their part to tyrannical measures of the king, — a right that was not abrogated until 1687. Hungary was devastated by the great Tartar invasion (1241–42) (p. 283). The kings of Hungary supported the cause of *Rudolph* of Austria against *Ottocar* of Bohemia (p. 332).

Invasions of the Turks. — The last king of the *Arpad* dynasty died in 1301. There was a division of parties in the choice of a successor. Pope *Boniface VIII.* and the clergy supported the claims of Count *Charles Robert of Anjou*, who was related to the former reigning family. Under the son of *Charles Robert*, *Louis*, who also succeeded *Casimir III.* as king of Poland (1370), Hungary became a very powerful state. *Galicia* was regained, *Moldavia* and *Bulgaria* were conquered. After the death of *Louis*, his daughter *Maria* reigned from 1386 conjointly with *Sigismund*, afterwards emperor, and king of Bohemia. He established his supremacy over *Bosnia*. From this time the invasions of the *Turks* begin. There had been a party in favor of raising to the throne *Vladislaus*, king of Poland; and after the death of Sigismund's successor, *Albert II.* of Austria (1437), and the death of the queen, he gained the crown (1442). He was slain at *Varna*, in the great battle in which the Hungarians were vanquished by the Turks (1444). *John Hunyady*, who had several times defeated the Turks, and who escaped on the field of Varna, was made for the time "governor;" but on the release of the son of Albert,

Ladislaus Posthumus, who had been kept from the throne by the Emperor *Frederick III.*, he was recognized as king (1452). *Hunyady* was made general-in-chief. *Frederick* had also retained in his hands the crown, which had been intrusted to his care, and which Hungarians have always regarded with extreme veneration. A little later, great advantages were gained over the Turks, to be lost again in the sixteenth century.

VII. THE OTTOMAN TURKS.

Osman: Murad I. — Towards the end of the thirteenth century, the *Osman* (or *Ottoman*) *Turks*, warlike nomad hordes, in order to escape from the *Mongols*, moved from the region east of the Caspian Sea, and conquered in Asia Minor the remnant of the kingdom of the Seljukians (p. 270). Impelled by fanaticism and the desire of booty, *Ottoman* (or *Osman*), their leader, advanced into *Bithynia*, and took *Pruse*, or *Broussa*, one of the most important cities of Asia Minor. The Greeks, with their Catalonian auxiliaries, were not able to dislodge him from his new possession. The Byzantine court was disabled from making an energetic effort for this end, by the partisan rancor, and mingled lethargy and cruelty, which characterized the old age of the Greek Empire. *Nicomedia*, *Nicæa*, and *Ilium* were conquered by the Sultan (or *Padishah*). *Murad I.* (1361–1389) founded the corps of *janizaries*, composed of select Christian youth chosen from the captives for their beauty and vigor. These became the most effective soldiers, — sometimes dangerous, however, to the sultans themselves. *Adrianople* was taken by *Murad*, and made the seat of his authority. The Christian principalities of *Thrace*, and the ancient but depopulated cities founded by the Greeks and Romans, were overrun. The Servians and Bulgarians made a stand against the fierce Ottoman warriors, but were beaten in the battle of *Kosovo*, where *Murad* was slain.

Bajazet. — *Bajazet*, the son and successor of *Murad*, outdid his predecessor in his martial prowess. He conquered *Macedonia* and *Thessaly*, and *Greece* to the southern end of Peloponnesus. The Emperor *Sigismund* and *John of Burgundy*, with one hundred thousand men, were utterly defeated in the sanguinary battle of *Nicopolis* (1396). *Sigismund* escaped by sea; the French counts and knights had to be redeemed from captivity with a large ransom; and ten thousand prisoners of lower rank were slaughtered by *Bajazet*. *Bosnia* was now in the hands of the victor. *Constantinople* had to pay tribute, and seemed likely to become his prey, when a temporary respite was obtained for it by the coming of a host even more powerful than that of *Bajazet*.

Mongolian Invasion. — *Timur*, or *Tamerlane*, a descendant of *Genghis Khan* (p. 283), revived the fallen Tartar kingdom. At the

head of his wandering *Tartars*, which grew into an army, he left *Samarcand*, where he had caused himself to be proclaimed sovereign, and, in a rapid career of conquest, made himself master of the countries from the Wall of China to the Mediterranean, and from the boundaries of Egypt to Moscow. Everywhere his path was marked with blood and with the ruins of the places which he destroyed. At *Ispahan*, in Persia, seventy thousand persons were killed. At *Delhi*, one hundred thousand captives were slain, that his relative, the "Great Mogul," might reign in security. It was his delight to pile up at the gates of cities pyramids of twenty or thirty thousand heads. Later (1401), at *Bagdad*, he erected such a pyramid of ninety thousand heads. He gained a great victory over the "Golden Horde" in *Russia* (p. 283), conquered the unsubdued parts of *Persia*, entered *Bagdad*, *Bassorah*, and *Mosul*, vanquished the khan of *Kaptchak*, and penetrated *Russia* in his devastating progress, as far as *Moscow* (1396). Then followed the conquest of *Hindustan*.

Tamerlane and Bajazet. — The two powerful monarchs, *Tamerlane* and *Bajazet*, now measured their strength in combat with one another. Trembling ambassadors of the Greek emperor, and of certain Seljukian princes, had waited on *Tamerlane* in *Gengia* at the foot of the Caucasus. On the 16th of June, 1402, the two armies — four hundred thousand Turks, and eight hundred thousand Mongols, if one may credit the reports — met at *Ancyra*. The Ottomans were defeated, and *Bajazet* was taken prisoner. Led into the presence of *Tamerlane*, he found the Mongol quietly playing chess with his son. Asia Minor submitted to the conqueror, who penetrated as far as *Smyrna*. An old man, he was looking towards *China* as another field for invasion, when he died (1405). *Bajazet* died soon after his defeat.

Turkish Conquests: the Greeks and Latins. — The grandson of *Bajazet*, *Murad II.* (1421–1451), took up anew his projects of conquest. The empire of *Tamerlane* quickly fell to pieces. His course had been like that of a hurricane, terrible in its work of destruction, but soon at an end. The Byzantine dominion was soon confined to *Constantinople* and small districts adjacent. On all sides the Ottoman power was supreme. The Greek emperor, *John VII.* (*Palæologus*), now endeavored, in imitation of previous attempts, to bring about a union of the Greek and Latin churches, and thus remove a principal obstacle to the obtaining of military help from the West. He went to Italy, attended by the patriarch and many bishops. After long debates and conferences on the abstruse points of doctrinal difference, a verbal agreement was reached between the two parties (1439). But the result was received with so much disfavor and indignation in Constantinople, that the effort to bring the sundered churches together came to

naught. The Pope, however, stirred up the Christian princes to engage in war against the Turk. The defeat of *Vladislav*, king of Hungary, and of *Hunyady*, at *Varna* (1444), caused by the rash onset of the king upon the janizaries, was succeeded by another Turkish victory at *Kosovo*, four years later (p. 350).

Fall of Constantinople. — *Murad II.* was succeeded by his ambitious and unmerciful son, *Mohammed II.* (1451–1481), who determined that *Constantinople* should be his capital. The city had seven thousand defenders, comprising two thousand Genoese and Venetians, who were commanded by an able man, the Genoese *Justiniani*. The Emperor *Constantine XII.* worshiped according to the Roman rites; while his court observed the Greek forms, and spurned a union with the hated Latin Christians, whose help the emperor was to the end anxious to obtain. The city was stoutly defended for fifty-three days; and when it could be held no longer against the furious assault of the Turks, the gallant *Constantine*, casting aside his golden armor, fell, bravely fighting with the defenders on the ramparts (May 29, 1453). Constantinople became the capital of the Turks. The crescent supplanted the cross, and the Church of *St. Sophia* was turned into a mosque.

Turkish Government. — The *Sultan*, or *padischah*, among the Turks is absolute master, and proprietor of the soil. There is no order of nobles, and there are no higher classes except the priests (*imams*) and the religious orders (*dervishes*). In the seraglio of the Sultan, with its palaces and gardens, the harem is separated from the other apartments. The *grand vizier* presides over the council of ministers (*divan*). The provinces are governed by *pashas* with large powers. Beneath them is a gradation of inferior rulers in the subdivisions of the provinces. The *mufti* with his subordinate associates is a high authority on questions of religion and law.

Turkish Literature. — The literature of the Ottoman Turks is in merit below the literature of other Mohammedan peoples. It lacks originality, being based on *Persian* and partly on *Arabic* models.

Changes in the Middle Ages. — We have seen great changes gradually taking place in the Middle Ages. One is the *centralizing of political authority* by the subjection of the local rulers, or lords, to the will of the king. Another is the *enfranchisement of the serfs*, and the growing power and self-respect of a middle class. The invention of gunpowder took away the superiority of the mail-clad and mounted warrior. The peasant on the battle-field was a match for the knight.

Clergy and Laity. — There was a change from the time when the *clergy* were the sole possessors of knowledge, and the exclusive

guides of opinion. In the *lay* part of society, there was an awaking of intellectual activity and a spirit of self-assertion.

A brief sketch of important ecclesiastical changes, some of which have been adverted to, will be here in place.

Popes in the Thirteenth Century. — From *Gregory VII.* to *Boniface VIII.*, or from near the end of the eleventh to the beginning of the fourteenth century, the highest authority was claimed and exercised by the popes. *Frederick Barbarossa*, the greatest of the German emperors, held the stirrup of *Hadrian IV.*, and humbled himself before *Alexander III. Innocent III.* compared the authority of *popes*, in contrast with that of *kings*, to the sun in relation to the moon. He excommunicated *Philip Augustus* of France, *John* of England, and other monarchs. He claimed the right to refuse to crown the emperor if he should judge him not worthy of the imperial office. The papacy continued to exert these lofty prerogatives until *Boniface VIII.* He asserted that "the two swords," the symbols of both secular and spiritual rule, were given to St. Peter and to his successors: the temporal authority must therefore be subject to the spiritual. The body of *canon law* was framed in accordance with these views. It embraced the right of the Pope to depose kings and princes. To the sovereign pontiff was accorded the right to dispense from Church laws. With the growth of ecclesiastical jurisdiction in the different countries, the Pope, as the supreme tribunal in all matters affecting the clergy and covered by the canon law, gained a vast increase of judicial prerogatives.

The Babylonian Exile: the Great Schism. — During the residence of the popes at *Avignon*, there was great complaint on account of the dependence of the papacy on France, as well as on account of the heavy taxes levied for the support of the pontifical court, and of the immorality which at times prevailed in it. *Gregory XI.*, to the joy of all good men, returned to Rome (1376). But at his death, two years later, a majority of the cardinals elected an Italian, *Urban VI.*, in his place. The adherents of the French party made a protest, and chose the Cardinal of Geneva, under the name of *Clement VII.* England, Germany, Hungary, Bohemia, Holland, and almost all Italy, acknowledged *Urban*. France, Spain, Scotland, Savoy, and Lorraine obeyed *Clement.* This great schism of the West created sorrow and alarm among well-disposed Christian people. It tended strongly to diminish the reverence felt for the papal office, and to weaken its influence.

The Reforming Councils. — The first important effort to terminate the division was made by the *University of Paris*. Its rector, *Nicolas de Clémangis*, was prominent in the movement. *Gerson* and other eminent scholars and ecclesiastics took part in it. Three great councils were held; the first at *Pisa* (1409), the second a

Constance (1414), and the third at *Basle* (1431). At these assemblies, the French theologians proceeded upon the "Gallican theory" of the constitution of the Church, according to which supreme authority was held to reside in a general council, — not in the Pope, but in the collective episcopate. At the Council of *Constance*, where it is a significant fact that the votes were taken by nations, there were gathered not only a throng of prelates and inferior clergy, but also the Emperor *Sigismund*, and a multitude of princes, nobles, and spectators of every rank. "The whole world," it was said, "was there." Three popes, each of whom claimed to be legitimate, were deposed; and under the auspices of the council, which affirmed its own sovereign authority, another pope, *Martin V.*, was elected in the room of them. The results of the two councils of Pisa and Constance, as regards the reformation of the Church "in head and members," disappointed the hopes of those who were disaffected with the existing state of things. The Council of *Basle* exhibited the same spirit as that of *Constance*, and passed various measures in the interest of national churches, for the restriction of papal prerogatives, and for practical reforms. The council, however, broke into two parts; and the hopes connected with it were likewise, to a great extent, frustrated. In 1438 the French synod of *Bourges* issued "the Pragmatic Sanction," containing a strong assertion of the rights and immunities of national churches, — a document which gave occasion to much controversy down to its repeal under King *Francis I.*

Had it been practicable for good men in the *fifteenth* century to unite in wholesome measures for promoting the purity and unity of the Church, the religious revolutions of the *sixteenth* might have been postponed, if not avoided.

CHAPTER III.

THE COUNTRIES OF EASTERN ASIA.

I. CHINA.

The T'ang Dynasty (618–907).— The confusion in China, after the establishment of the three kingdoms, was brought to an end by the *Sui* dynasty, which, however, was of short duration. Between the *Hans* and the new epoch beginning with the *T'angs*, diplomatic intercourse was begun with *Japan;* Christianity was introduced by the Nestorians; a new impulse was given to the spread of *Buddhism;* the first traces of the art of printing are found; and the Yang-tse and the Yellow Rivers were connected by a canal.

Events in This Period. — Under the *T'angs*, the empire was united, peaceful, and prosperous. One of the most remarkable occurrences was the usurpation (649) and successful reign of a woman, the Empress *Wu*. Her policy was wise, and her generals were victorious. The Emperor *Hiuen Tsung* had a long reign (713–756), and was an ardent patron of literature, but in his later years fell into immoral ways, as was seen in the character of the poems written under his patronage. Under this dynasty, there were productions in poetry of an excellence never surpassed in China. Buddhism, although resisted by the Confucianists and Taouists, gained ground. A bone of *Buddha* was brought into China with great pomp and ceremony. Early in the reign of the T'angs, *Mohammedanism* first appeared in China. In the transition period before the accession of the next dynasty (900–960), the art of printing came more into use. The practice of cramping women's feet is said by some to have originated at this time.

The Sung Dynasty (960–1280). — In the early part of this era, China was prosperous. But the *Tartars* began their invasions; and it was finally agreed that one of their tribes, which had helped to drive out another, should retain its conquests in the North. These Tartar conquerors, the *Kins*, were invaded by the Mongol Tartars under *Genghis Khan* (1213). After a long struggle, both the *Kins* and the *Sungs* were conquered by the *Mongols*, and the empire of *Kublai Khan* (1259–1294), the ruler of nearly all Asia except Hindustan and Arabia, was established. Under the *Sungs*, a system of military drill for all the citizens was ordained. Literature flourished; Buddhism and Taouism concluded to live in peace with one another; and the system of competitive examinations and literary degrees was more fully developed. After the complete conquest of China, the dominion of *Kublai Khan* lasted for about a century. The celebrated Venetian traveler, *Marco Polo*, visited his court. In this period, mathematics was more studied, and romances were first written. Three out of the "Four Wonderful Books," which are leading novels, were then composed. The Grand Canal was finished by *Kublai Khan*, and thus *Peking* was connected with Southern China. His great naval expedition against Japan failed.

The Ming Dynasty (1368–1650). — *Hung-wu*, the son of a Chinese laborer, shook off the Mongol yoke, and founded a new dynasty with its capital at *Nanking;* whence it was afterwards transferred by the third emperor, *Yung-lo* (1403–1425), to *Peking*. He conquered and annexed *Cochin China* and *Tonquin*, and even portions of Tartary. The Tartars continued their attack; and in 1450 *Ching-tung*, the emperor, was taken prisoner, and held until he was released in consequence of a Chinese victory.

II. JAPAN.

Changes in Government. — In the seventh century A.D., there began changes in Japan which resulted in a dual government, and eventually in a feudal system which continued until recent times. The *Mikados* retired from personal contact with their subjects; and the power by degrees fell into the hands of the families related to the Mikado, and combined into clans. Military control was exercised by the generals (*Shoguns*), and towards the end of the eighth century devolved on the two rival clans of *Gen* and *Hei*, or *Taira* and *Minamoto*. About the same time (770–780) the *agricultural* class became distinct from the *military*, and were compelled to labor hard for their support. One family, the *Fujiwara*, by degrees absorbed the civil offices. They gradually sank into luxury. From the middle to the end of the twelfth century, there was terrible civil war between the *Taira* clan and the *Minamoto* clan, in which the former were destroyed. The military power passed from one family to another; but a main fact is that the *Shoguns* acquired such a control as the "mayors of the palace" had possessed among the Franks. The *Mikados* lost all real power, and the *Shoguns* or *Tycoons* had the actual government in their hands. In recent times (1868) a revolution occurred which restored to the Mikado the power which had belonged to him in the ancient times, before the changes just related took place.

Civil War: Feudalism. — The final struggle of the two clans, the *Hei* or *Taira*, and the *Gen* or *Minamoto*, was in the naval battle of *Dannoura*, in 1185, which was followed by the extermination of the *Taira*. *Yoritomo*, the victor, was known as the Shogun after 1192. The supremacy of his clan gave way in 1219 to that of their adherents, the *Hôjô* family, who ruled the Shogun and the emperor both. The invasion of the Mongol Tartars failed, their great fleet being destroyed by a typhoon (1281). The *Hôjô* rule terminated, after a period of anarchy and civil war, in 1333. The "war of the chrysanthemums" — so called from the imperial emblem, the chrysanthemum — was between two rival Mikados, one in the North, and the other in the South (1336–1392). There ensued a period of confusion and internal war, lasting for nearly two centuries. Gradually there was developed a system of feudalism, in which the *daimios*, or lords of larger or smaller principalities, owned a dependence, either close or more loose, on the *Shogun*. But feudalism was not fully established until the days of the *Tokugama* dynasty, early in the seventeenth century.

III. INDIA.

Mohammedan States. — During the Middle Ages, India was invaded by a succession of Mohammedan conquerors. The first

invasions were in the seventh and the early part of the eighth centuries. A temporary lodgment was effected in the province of *Sind*, on the north-west, in 711; but the Moslems were driven out by the Hindus in 750. The next invader was the *Afghan* sultan, *Mahmud* of Ghazim, a Turk, who is said to have led his armies seventeen times into India. From his time the *Punjab*, except for a brief interval, has been a Mohammedan province. The last of his line of rulers, *Bahram*, was conquered by the Afghan *Allah-ud-din* of Ghor (1152). Bahram's son fled to *Lahore*, but the *Ghoride* dynasty soon absorbed his dominion. One of the Ghoride rulers, *Mohammed Ghori*, the *Shahab-ud-din* of the Mohammedan writers, spread his dominion so that it reached from the Indus to the Brahmaputra. After his death, *Kutab-ud-din*, who had been a Turkish slave, became the founder of the "slave" dynasty (1206–1288), whose capital was *Delhi*. *Allah-ud-din*, by whom he was assassinated (1294), had a brilliant reign of twenty years, and conquered *Deccan* and *Guzerat*. Of the *Togluk* dynasty, which gained the throne in 1321, *Mohammed Togluk* (1325–1351) is said to have had the "reputation of one of the most accomplished princes and most furious tyrants that ever adorned or disgraced human nature." Desiring to remove the seat of empire to the *Deccan*, he compelled the inhabitants of *Delhi* to leave their old home, and to make the journey of seven hundred miles.

Tamerlane. — Revolts in India made the triumph of *Timour* (Tamerlane) easy (1398). The Mongol leader sacked *Delhi*, and made a full display of his unrivaled ferocity. A half century of anarchy followed this invasion.

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General Character of the Period. ROBERTSON, *A View of the Progress of Society in Europe from the Subversion of the Roman Empire*, etc. (Introduction to the History of Charles V.); Kingsley, C., *The Roman and the Teuton: a Series of Lectures*, etc.; SUL-

LIVAN, *Historical Causes and Effects; from the Fall of the Roman Empire* A.D. 476 to 1517; Ozanam, A. F., *History of Civilization in the Fifth Century;* LAURENT, *Études*, etc. (vol. vii.); Sir James Stephen, *Ecclesiastical Essays;* Wright, *Essays on the Middle Ages.* Scott's novels, — *Ivanhoe, The Talisman, Anne of Geierstein:* they are historically much less correct pictures than his romances which relate to Scotland.

Particular Aspects of the Period. SAVIGNY, *Gesch. d. römischen Rechts im Mittelalter* (7 vols.); Sismondi, *Literature in the South of Europe;* Hallam, *Introduction to the Study of Literature*, etc.; Geffchen, *Church and State* (2 vols.); GUIZOT, *History of the Origin of Representative Government in Europe;* Hecker, *Epidemics of the Middle Ages;* J. E. THOROLD ROGERS, *A History of Agriculture and Prices in England* [1259–1793] (4 vols., 1866); LABARTE, *Histoire des Arts Industriels au Moyen Age*, etc. (4 vols.); E. L. CUTTS, *Scenes and Characters in the Middle Ages;* VIOLLET-LE-DUC, *Annals of a Fortress:* H. C. Lea, *History of Sacerdotal Celibacy*, etc., *Studies in Church History*, and *Superstition and Force;* LACROIX, *Works on the Middle Ages*, richly illustrated (5 vols., London, 1880); Mills, *History of Chivalry*, etc. (2 vols., 1825); BULFINCH, *Age of Chivalry, or Legends of King Arthur; Legends of Charlemagne, or Romance of the Middle Ages* (2 vols.); COX AND JONES, *Popular Romances of the Middle Ages;* NASSE, *On the Agricultural Community of the Middle Ages* (1871); Roth, *Gesch. d. Beneficialwesens*, etc.; Secretan, *Essai sur la Feodalité;* Smith, T., *English Guilds* (1870); WILDA, *Das Gildenwesen im Mittelalter* (1831).

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III. GERMANY. — Dunham's *History of the Germanic Empire;* Histories by C. T. LEWIS (founded on D. Müller), Kohlrausch, Menzel, SIME, 16mo; B. Taylor, Brewer, Zimmermann, *Popular History of Germany* (4 vols.).

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Coxe's *History of the House of Austria;* KRONES'S *Handbuch d. Geschichte Oesterreichs* (3 vols.); Marlath's *Geschichte Oesterreichs.*

ARNOLD, *Ansiedelungen und Wanderungen deutscher Stämme* (1875); also, *Deutsche Urzeit* (1879); Ozanam, *Les Germains avant le Christianisme* (1872); SOHM, *Die altdeutsche Reichs- und Gerichtsverfassung;* MAURER'S histories of German local institutions (the Marks, the villages, the Cities); WAITZ, *Deutsche Verfassungsgeschichte* (8

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XI. CHINA, JAPAN, AND INDIA. — (See lists on pp. 25, 32.) Dickson, *Japan*, etc. (vol. I., 1869); Griffis, *The Mikado's Empire* (1876).

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N. B.—References down to page 197 are to Part I.; from page 197 to page 360 to Part II.; after page 360 to Part III.

ABBREVIATIONS. — k. = king; q. = queen; emp. = emperor; bp. = bishop; abp. = archbishop; H. R. E. = Holy Roman Empire.

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